

MORE
BIBLE STORIES
WITHOUT NAMES

A decorative floral border surrounds the central text. It features stylized flowers at the top and bottom, with a central vertical stem and symmetrical side elements. The border is composed of dark, intricate line work.

THE
CHILDREN'S
SUNDAY

By THE REV. HARRY SMITH, M.A.



MORE BIBLE STORIES WITHOUT NAMES

BY

The Rev. HARRY SMITH, M.A.

EDITOR OF *Morning Rays*

AND

AUTHOR OF *Bible Stories without Names*



EDINBURGH AND LONDON
OLIPHANT, ANDERSON & FERRIER

1903

36065700253413

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*With Questions at the end of each Chapter
and the Answers in a separate booklet*

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THE REV. HARRY SMITH, M.A.

THE CHILDREN'S PRAYER

Addresses to the Young on the Lord's Prayer

BY

JAMES WELLS, D.D.

OBJECT ADDRESSES

For Church, School, and Home

BY

REV. A. HAMPDEN LEE

TALKS ON FAVOURITE TEXTS

And Other Addresses to Children

EDITED BY

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TO
MY WIFE

2183

INTRODUCTION

I TAKE this opportunity to express my grateful appreciation of the kind and helpful notices given, both by the secular and by the religious press, to the new departure ventured in my "Bible Stories Without Names", and I am encouraged by that generous reception to send out this second series, written on the same lines.

May I be allowed to emphasise the fact that it is not my purpose to "draw lessons" or to "point the moral"? The one object of these Stories is to induce children to "search the Scriptures" in the hope of rendering them so familiar with the *facts* of Scripture History that parents, teachers, and ministers may be assured of

some basis of knowledge to build upon when they come to apply lessons.

This volume then, like its predecessor, "is intended most directly for those who are already more or less familiar with the Bible; such are expected to find out for themselves the characters and incidents herein narrated. But it is felt that the Stories may be suitable for giving information to very young children, the parent or the teacher supplying names as the narrative is read." As before, both the Stories themselves and the Questions based on them are of varying degrees of difficulty; and in order to meet somewhat the unequal conditions that exist when children of different ages are set to answer the same Story, the present volume marks with an asterisk certain questions which are suggested as more suitable for younger children—say those under twelve. Answers to the Questions are again given at the end of the volume in a detachable booklet, which is supposed to be retained by the parent or teacher.

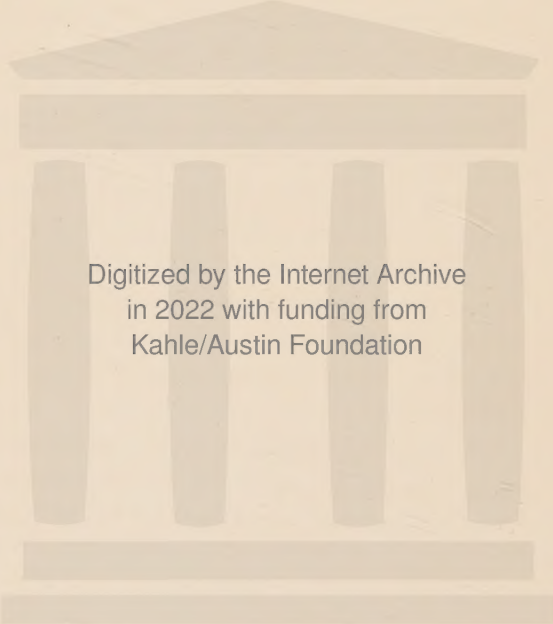
An endeavour has been made in the following pages to secure variety both of

incident and of style of narration ; and although the same character may reappear in different Stories, I have tried to avoid any actual repetition of incident — and, indeed, of question. Several correspondents have suggested to me that the Stories should deal more with the New Testament. The difficulty is that few of the New Testament characters have enough incident in their careers for detailed treatment on the lines adopted ; but in deference to the suggestion I have introduced more scenes from the New Testament, and have also, as often as possible, asked questions which require New Testament references.

Most of the Stories, it should be added, have already appeared in *Morning Rays*, the Children's Magazine of the Church of Scotland.

HARRY SMITH.

THE MANSE, TIBBERMORE,
PERTH, Nov. 1902.



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CONTENTS.



STORY I.		PAGE
A PATRIARCH'S SON	- - - -	13
STORY II.		
A BRAVE SHEPHERD	- - - -	21
STORY III.		
A DISCIPLE	- - - - -	30
STORY IV.		
SOLDIER AND KING	- . . . -	35
STORY V.		
A WEAPON OF WAR	- . . . -	42
STORY VI.		
A LEADER	- - - - -	50
STORY VII.		
A PROPHET OF THE WILDERNESS	- . . . -	58
STORY VIII.		
A CITY OF CRAFT	- . . . -	65

	PAGE
STORY IX.	
A WOMAN UNNAMED	72
STORY X.	
A PREACHER OF REPENTANCE . . .	81
STORY XI.	
A COWARD	89
STORY XII.	
THE HOUSETOP	96
STORY XIII.	
A GOOD KING	102
STORY XIV.	
FAITHFUL AND TRUE	111
STORY XV.	
A MAN OF BLOOD	121
STORY XVI.	
A LONELY HOUR	127
STORY XVII.	
CONVERT AND COMPANION	136
STORY XVIII.	
A FRUIT	143
STORY XIX.	
A PROPHET OF THE CITY	151
STORY XX.	
A CAVERN	162

No. I

A PATRIARCH'S SON

(1.) **T**HE soft light of the early Eastern morning had scarce begun to pierce the deep darkness that hides the dawn, when sounds of stirring life might have been heard in an encampment of tents pitched by the precious wells of a Southern land. From the great tent that, by its size and by its position, marked the abode of the headman or chief came in particular sounds of bustle and preparation, for on this day a long journey was to be undertaken. By the time the quick dawn had filled the land with clear, cool light, the chief had made all his preparations and was ready to start. An old man he was—a very old man, for

he had seen well over one hundred years—but in obedience to a command revealed to him, he did not hesitate to undertake the long and trying journey that lay before him. As he came forth from the door of his tent he was followed by a young lad—his son, in whom all his hopes centred, and whose company on this journey he had specially commanded. Calling two of his servants to him, the old chief ordered them to accompany him, bearing the necessities for the journey—a supply of food, skins of water, and, among other things, a bundle of cut sticks, lest there should be no wood where they were going. Then he mounted his ass—a mode of travelling that his great age no less than his rank and wealth demanded—and so they all set out. Northwards they travelled all that day, and all the next, stopping only to refresh themselves with food or in sleep. On the third day they came in sight of a range of high hills, and this was the region to which the chief had wished to come. At some distance from the foot of one of the hills they halted,

and the old man, dismounting, bade the servants remain in charge of the ass and the baggage, while he and his son ascended the hill to worship and offer sacrifice. Then the father took the bundle of wood they had brought so far and laid it upon the willing shoulders of our hero; for his own part he took a knife in one hand and the materials for kindling a fire in the other, and together they proceeded up the slopes of the hill. Now, during all this strange journey, the son, from a spirit of loving trust and obedience, had accompanied his father without doubt or hesitation; but as they thus ascended the hill, he began to question his father; there was everything needful for the sacrifice except the animal to be sacrificéd—where was it? And the father answered, "My son, God will provide it." Even so it was: God did provide the sacrifice.

(2.) A good many years later, when the subject of our story had reached the age of thirty-seven, his mother died. For three years the father and the son mourned her and missed her; and then

the old man, realising that the time of his own death could not probably be far off and desiring to see his son settled ere that time should come, resolved to seek a wife for him. He himself had come, sixty-five years before, from a far distant country, and it was his supreme desire to find a wife for his son among his own kindred in his native place. At the same time he did not wish to send his son away there in person, lest he should be tempted to stay among his kinsfolk and neglect to return to the land in which he then dwelt, and which God had promised his children for a sure possession in course of time. Accordingly the old chief thought of some one he could safely trust to fulfil his wishes and to manage a matter of so much delicacy and importance, and his choice fell upon the steward of his household. Having had the matter carefully explained to him and having taken an oath to do all that he could, the steward departed on his strange and difficult mission, and by his own faith and God's providence succeeded so well as to bring back with him his

young master's own cousin. The first meeting of these two cousins—betrothed to each other, though they had never seen each other—formed a beautiful picture. In the cool and calm of the evening, when the labours of the day were over and the fierce heat of the sun was past, the young chief had wandered away from the clustering tents of his servants—away through the lonely pasture lands to indulge in quiet meditation. And as he passed on, finding much to think of and much to dream of, he chanced to lift his eyes, and lo! a company of travellers appeared, coming towards him. When they drew nearer, he recognised the camels as being those taken by the steward when he left for that distant country, and his heart beat fast as he wondered what news the travellers brought. Before the caravan reached him, the camels were made to kneel, and there dismounted from one of them a maiden—a stranger, “very fair to look upon”—who saw in this solitary young man her appointed husband and dismounted before him as a sign of respect

and humility, while at the same time, from feelings of modesty and in obedience to custom, she covered her face with a veil. Thus strangely the cousins met, and became husband and wife.

(3.) For thirty-five years longer the aged chief lived on after his son was married, and then, "in a good old age," he passed away, leaving his son to inherit all that he had. Thus the man of whom I write became, in turn, the head of the family, and, adding constantly to his many possessions, grew in course of time exceedingly rich and great. A famine once caused him to leave his usual pasture grounds and take up his abode in another district where, it so happened, his father had stayed for some time long years before and had then dug wells for watering his flocks. These wells, which the people living in that place had since filled up, our hero dug open again for the sake of his many cattle. But by this time the people were envious of the stranger's increasing wealth and prosperity, and they disputed his right to these wells, claiming them as their own.

So this man called some of them the Wells of Contention, and others the Wells of Hatred. Then he went farther away, and when he dug another well that they did not claim, he called it the Well of Room. Still he continued to prosper, until the king of the land saw clearly that God was with him, and went with two of his counsellors to make peace with him. And on the very day on which the oath was made between them this man's servants found a new well, and so he called it "The Well of the Oath."

QUESTIONS.

*1. Name this man, his father, his mother, and his favourite son. How old was he when he died?

*2. Name this man's wife; and prove that he and she were relatives.

*3. Find an occasion on which he said his wife was his sister. And find another man who *twice* said the same thing about his wife.

4. (a) Prove that this man was thirty-seven years old when his mother died. (b) Find how old he was when his father died.

*5. This man had an elder half-brother ; how much older was he ? Name him—his mother—and his age at death.

6. This man, when he was at a certain age, did something that one of his sons did when he reached the same age ; what was it ?

7. We have spoken of this man's father riding on an ass. (a) Is there any mention of riding on an ass in the New Testament ? (b) Where are "white asses" mentioned ? (c) Find seventy cousins who rode on seventy asses.

*8. Find in one Gospel two references made by our Lord to this man.

9. Find a reference in each of *four different* epistles to this man.

10. Tell briefly in your own words how this man, in his old age, was deeply deceived (mentioning the text).

* Children under twelve may be asked to answer these marked questions only.

No. II

A BRAVE SHEPHERD

(1.) **A** BROAD open valley runs in a north-westerly direction from the mountains towards the sea: down the centre of the valley a narrow, winding, stone-strewn gully marks where the winter-torrent has worn a way for itself: on either side of the valley, to the east and to the west, lies an encamped army. The soldiers' tents cluster thick upon the slopes of the low, wooded hills that bound the valley, and across the level fields that stretch between the hills and the gully they straggle thinly and unevenly, as if those on the one side are anxious, and yet are afraid, to meet those on the other side. For invaders have come up from the south

and the west, and the inhabitants of the land are gathered together to the east of the valley to oppose them. They have met at what is for these long-time enemies an old trysting-place; its ominous name is "The Boundary of Blood."

Now the invaders have brought with them a certain champion on whose strength and skill they are ready to stake their all, and him they send forth, after the custom of ancient warfare, to challenge to single combat one of the enemy. "*Choose ye whomsoever ye will to meet me in battle,*" he proclaims. "*If he prevail, I and my people shall be your slaves. But if I prevail, ye shall serve us.*" Day after day, accompanied by his shield-bearer, he approaches the narrow gorge that separates the armies, and hurls his defiant challenge across the plain to where the enemy gather thickest, seemingly intent on battle; and day after day the enemy listen, and tremble, and flee. For the champion is a giant in stature; he wears the armour and carries the weapons of a giant; and none dare hope to cross swords with him and live. The king of the land

issues a proclamation that whosoever shall succeed in overcoming this champion shall wed his daughter and shall receive great wealth ; but even the hope of becoming the king's son-in-law is not strong enough to resist the fear that is inspired in men when they hear the terrible voice and see the towering figure of this gigantic foe.

One day there arrives in the camp that lies to the east of the valley a youth from the country. A simple shepherd lad, he has been allowed to leave his flocks for the day, and has been sent by his father to convey supplies to his three soldier-brothers and to bring word again how they fare. Just as he reaches the outer rampart of the camp on the hill-top, the shout of battle is carried to his ears from below, and with all the eager excitement of youth he hastily hands over the provisions he has brought to the keeper of the baggage, and hurries through the camp down the hill to where the opposing armies are arrayed face to face. Here he discovers his three brothers ; and as he talks with them, the enemy's champion comes forward and delivers his usual chal-

24 *More Bible Stories without Names.*

lenge to single combat. Amazed, the youth sees the soldiers of his king at once turn and flee panic-stricken. "Who is this champion after all," is his thought, "that he should thus presume to defy Jehovah Himself?" and thus he speaks his mind to those around him. His eldest brother hears what the youth has said, and scorns him as a meddler and a boaster; but the young man heeds not, and continues to urge that faith in God can overcome even this giant enemy. These bold words are reported to the king, who thereupon has the speaker brought into his presence; and to the king himself the young lad expresses his readiness to accept the giant's challenge. The king is doubtful and disbelieving; but when he receives repeated assurances from the youth that he is ready to go forth, he shows his favour and his admiration by giving his own armour and weapons for the use of the stranger. But alas! the untried lad knows not how to bear these; they are but a hindrance to him; and laying them aside, he sallies forth carrying only his shepherd's crook in his hand. Threading

his way through the tents of his people, he reaches the ravine on the other side of which struts the giant challenger. As he crosses the bed of the dried-up torrent, he picks up a few smooth, water-rounded pebbles, and slips them into his shepherd's wallet; then drawing forth his simple sling, he undauntedly stands between the two armies, face to face with his gigantic foe. The champion at first affects to despise him; then he curses and swears that such a stripling dare confront him with such weapons. Faithful and bold as ever, the youth makes reply, "*I come to thee in the name of the Lord of Hosts*"; and running nimbly towards his unwieldy and encumbered enemy, he slings a stone with all his might. The stone, sent by a practised hand, speeds straight on its way and strikes the giant full on his unprotected forehead—strikes him with such force that he sinks senseless to the earth. Ere he can recover himself, his youthful adversary stands over him, pulls out his much-dreaded sword, and cuts off his head. So the shepherd lad prevails over the giant with a sling and with a stone.

(2.) After a time this brave youth receives in marriage one of the daughters of the king. But the king becomes insanely jealous of him and determines to have him removed out of his way. He accordingly orders certain of his royal guard to watch his son-in-law's house all night with the purpose of slaying him as he comes out of doors in the morning. But the plot is discovered by the wife of their intended victim, and she resolves to help her husband against her father. In the darkness of the night a window of the house is quietly opened, and the king's son-in-law, lowered from it by a rope, steals away, and makes his escape from the city. As soon as morning breaks, the king's messengers seek admittance; but the cunning wife is ready for them. In her husband's bed she has placed an image, putting a quilt of goat's hair at its head and covering it over with a rug; and pretending that her husband is ill, she shows them from the doorway of the room the quiet figure lying in bed. Utterly deceived, they return to the palace and tell the king that his son-in-law is sick

and in bed. The king has no pity ; he commands that the sick man be brought to him even on his couch that he may see him put to death ; and it is only on their return to fulfil this inhuman order that the messengers discover how they have been tricked. But the fugitive has gained from the delay and is by that time far away.

(3.) Hard pressed by the hatred of his royal father-in-law, this man has at last to leave his own country and seek refuge among the very people whose champion he killed. He goes alone, hoping that the king of that nation will accept his services without finding out who he really is. But he has not been long settled among them when he hears them saying among themselves that he is indeed the mighty warrior whose name and fame they know so well. Alarmed for his safety, he then pretends to be mad and behaves just like a madman, drumming upon the doors and taking no care of his person. So well does he act his part that the king is angry with his servants for ever admitting such a foolish fellow into his service, and he is allowed to take his departure in safety.

QUESTIONS.

*1. Name this man, his father, and his two sisters. Do we find any reference made to his mother?

*2. (a) To what town did he belong? (b) Find where that town is called after his own name. (c) What was the old name of the town (two forms)?

*3. Name the champion this man slew and the town to which he belonged. What race of giants once dwelt in that town? Name another race of giants mentioned in the Bible.

*4. (a) Find a proverb about a sling. (b) What tribe was specially noted for its slingers? (c) What king provided slings among the weapons of war for his soldiers?

5. (a) What brave thing did this youth once do while a shepherd? (b) Quote a verse from a prophet which suggests that shepherds had often to do such things. (c) One who afterwards was a mighty captain under this man once performed a similar exploit—who was that one?

6. Name the king's daughter he received in marriage. Outline her subsequent career.

7. Name the daughter of another king he afterwards married. And name *four other* wives he had (finding, so far as possible, a different text for each).

*8. (*a*) To what high office or rank did this man attain? (*b*) How often did he receive *anointing* for that office? (*c*) How long did he hold that office?

9. What three prophets had, at one time or another, dealings with this man? And show that each of the three had to do with the writing of books.

10. Find two passages (one in a prophet) showing that this man could *make* musical instruments.

* Children under twelve may be asked to answer these marked questions only.

No. III

A DISCIPLE

(I.) **I**N the midst of a retired garden of olive-trees there stood a small group of men. It was hard upon the hour of midnight, but a full moon rode in the sky, revealing to them the city, not far distant, to which they were now to retrace their steps at the bidding of their Leader. But even as they turned to go, there came to them through the still night the sounds of an approaching band—the beat of hurrying feet and the clank of swords. Soon lights began to flicker through the trees, as the advancing band entered the garden and swung the flame of torch and lantern from side to side into the gloomy shadows cast by the twisted tree-trunks. Evidently

the newcomers were seeking some one who, they were afraid, might attempt to hide. At last they came upon the small group standing still and waiting with foreboding hearts. At sight of the group a young man who had been guiding the searchers on their way pushed forward eagerly, and kissed the Leader of Whom we have spoken, at the same time giving the salutation: "Hail, Master!" Alas! the salutation was no greeting of love; it was the signal for betrayal. Seeing this and fearing what would happen, the followers of the Master prepared to offer resistance; and one of them—he of whom I write—drew his sword and struck out at the crowding gang of captors, cutting off the right ear of one of them.

(2.) Very early a few mornings later two men and a woman leave the city and set out for another garden—a garden in which there is a sepulchre. They talk in great excitement and amaze, for the woman has told her companions a most wondrous story—a story whose truth they must examine for themselves. As they leave the city behind them and come in sight of the

garden the two men cannot restrain themselves but start off running, the sooner to see for themselves that which has come to pass. The younger man outstrips his companion, and arriving first at the sepulchre, stoops down and contents himself with gazing into its empty depths, lost in wonder. But his companion, when he arrives, is as impetuous as ever and boldly enters the tomb.

(3.) Many days later the same two companions went up together to the House of God to offer up the appointed evening prayer. At the gate by which they entered there lay a poor cripple who obtained his living by begging alms from those who came to the Temple to worship. And as the two companions passed by him, this cripple made his usual begging request. The companions stopped, and the beggar looked up expectantly. Then the elder of the two took the cripple by the right hand and, with a word of power, raised him to his feet; and lo! he who had never been able to walk, stood upright, "walking, and leaping, and praising God."

(4.) It is midnight and in prison. A

man lies sleeping between two guardian soldiers. Suddenly the darkness of the cell is illumined, and an angel arouses the sleeping prisoner, bidding him prepare himself to depart. Past the slumbering guards is he led until he finds himself free in the open street; and then he betakes himself to a certain house where his friends are praying for his deliverance.

QUESTIONS.

*1. Who is this man? Give as many names or varieties of names as possible.

*2. Name his father (two forms of that name), his brother, his native place, and his occupation.

3. Find a passage in the Gospels proving clearly that this man was married; and another in an Epistle *probably* pointing out the same fact.

*4. (a) Name the man wounded in incident (1). (b) What woman is mentioned in (2)? (c) Give the age of the cripple healed in (3). (d) By whom was our hero

34 *More Bible Stories without Names.*

imprisoned? And to whose house did he go when released? (incident 4).

5. Find an occasion on which he reproved a man of the same name as himself; and an occasion on which he resided with another man also of the same name.

*6. Find five other different men of the same name mentioned in the Gospels.

7. Find two different occasions on which this man was very strongly reproved by his Master.

*8. Find two different occasions on which this man came to his Master through the sea.

9. Find two other cases of miraculous healing performed by this man.

10. (*a*) Find where a special "Gospel" is said to have been "committed" to this man; and (*b*) where he is mentioned as being the head of a party or faction in the Church.

* Children under twelve may be asked to answer these marked questions only.

No. IV

SOLDIER AND KING

BOTH by nature and by profession this man was a soldier, and seldom is his name recorded save in connection with deeds of violence and bloodshed. Hear him speak :—

(1.) I was present when a fearful doom was pronounced against my king and his family, but little thought I at the time that I should help to fulfil that doom. The king, my master, had succeeded in getting possession of a garden he had long desired, as it lay close to one of his palaces, and while the joy of possession was yet new, he was in the way of visiting it frequently. On one of these occasions I and a companion in arms rode with him in his chariot as personal attendants, and thus were we

enabled to hear the doom I have spoken of. Just by the walls of the garden we were met by a stern-faced, wild-looking prophet, who denounced the king for obtaining the garden by crime, and, in the name of God, declared that its soil should one day be wet with royal blood.

(2.) It was during the reign of this king's second son that I became the chief instrument in carrying out the Divine judgment against the royal house. And it came to pass on this wise. This son, my new master, while engaged in defending one of his chief cities against the enemy, received wounds so serious that he had to retire from the camp. He betook himself to that palace beside the garden of which I have spoken, but before leaving the camp, he appointed me, from among the rest of his captains, Commander-in-chief of the army.

One day not long after this, while we were all sitting together in pleasant converse, a young stranger came into our midst and said — "*I have an errand to thee, O captain.*" Not knowing which of the officers present was addressed, I asked the youth with whom he wished to speak,

and was told that the message was for myself. I thereupon conducted my strange visitor into an inner room where we might not be disturbed, and no sooner had I shut the door than he poured oil upon my head, anointing me, in the name of God, to be king of my country, and ordaining me to destroy all my master's house. Before I could recover myself from my surprise, the young man opened the door and fled from the place. Not clearly understanding how matters stood, I returned to my companions, who at once demanded to be told of my strange visitor and his business with me. For a moment I thought the whole affair was a trick arranged by them at my expense, so I simply answered — "You know the man and his communication." But when with evident truthfulness they denied all knowledge of the matter, I told them that the mad fellow had anointed me king.

(3.) My companions in arms were very good to me. Our king was by no means popular—not so much from dislike of himself personally, as from hatred of his mother who practically ruled the king-

dom; and no sooner did I announce myself as king than they hailed me as such, and proclaimed me as such to the army. Finding they were in earnest, I determined to make at once for the palace where my old master, the wounded and deposed king, was living, so as to surprise him before news of the rebellion could reach his ears. I accordingly gave orders that no one should be allowed to leave the city on any pretext whatsoever, and accompanied by a few followers set out with all haste. I had appointed as captain of the host my old friend who had mounted guard with me in the royal chariot on that eventful day when the prophet foretold our master of the ruin of his house, and I took him with me now in my chariot as one whom I could trust. As our small company approached the city, the wary watchman of the palace observed us, and a messenger rode out to ask our business. In obedience to my command the messenger fell into rank behind me, and a second horseman was despatched from the city to take back to the anxious king tidings wherefore we came. This messenger also I

detained ; and when he returned not to the city, the king himself drove out to meet me in company with his nephew, the neighbouring king then on a visit, for the watchman had by this time recognised me, and they suspected no evil. We met hard by that garden which his father had sinned to obtain. When he discovered there had been rebellion, he turned his chariot to flee ; but I bent the bowstring to my ear, and my strong, swift arrow reached his heart. Then I ordered my captain to cast the dead body into the garden, recalling to his mind the doom we had both heard pronounced so long before—the doom that I had now begun to fulfil.

QUESTIONS.

*1. Name this man's father. Give his own name ; and find three others who had the same name.

*2. How long did this man reign ? Where was he buried ? Name his " friend," the " companion in arms " mentioned in (1) and (3).

3. How many of this man's descendants succeeded him on the throne? Name them.

*4. Who was the king's "second son" mentioned in (2)? At what city was he wounded? To what city did he retire? How did he become king when he was not the eldest son?

5. Prove that "the neighbouring king" referred to in (3) was a *nephew* of the king whom he was visiting.

6. To what city did this man write letters, causing the chief men to commit a fearful deed? What was the deed?

*7. Mention two other cases where letters were sent causing crime to be done.

8. This man once killed forty-two people—relatives of a certain king. Show that that king was the youngest son of his father and was afterwards succeeded by his own youngest son.

*9. After killing these forty-two princes, this man was met by a certain well-known person. Name him and find a reference to him in a book of prophecy. Find this man himself mentioned by another prophet.

10. Tell briefly in your own words how this man caused the worshippers of a heathen god to be slain.

* Children under twelve may be asked to answer these marked questions only.

No. V

A WEAPON OF WAR

*I tell some tales of a weapon of war,—how it played
its part, whether bloody or bloodless.*

(1.) A CITY is to be taken. Once already has it been attacked, but its inhabitants then proved themselves stronger than the invaders; and now craft must be used where force of arms has failed. Accordingly the general of the invading host divides his army into two parts. One strong detachment he sends during the night by a roundabout route to lie in ambush on the farther, the west, side of the city; the rest of his men he marshals in order next day and openly leads to the attack. By nightfall they reach the town, and encamp to the north of it on a summit separated from the town

by a valley opening out eastwards. But they do not rest here. Under cover of the darkness they descend into the level of the valley, and with the rising of the sun the inhabitants behold the enemy close to their gates. Instantly they seize their arms and rush forth from the city to meet their foemen on the plain. The besieging general and his men make as if they cannot withstand an onslaught so fierce—they waver—they yield—they flee. Eastwards down the valley they run, drawing the townsmen ever farther and farther away from the open gates of their defenceless city. Then suddenly the leader of the flight wheels round, and, lifting on high the weapon he bears, points it back towards the doomed city. It is the arranged signal. Instantly the men in ambush leap from their hiding-place and entering the city set it on fire. As the smoke begins to ascend, the pretended fugitives halt, and turning on their pursuers give battle. The deceived citizens find themselves beset behind and before, and to the last man they perish.

(2.) An outlaw is being pursued by a

vengeful king. The fugitive and his handful of devoted followers keep moving about in wild and mountainous regions so that their whereabouts may not easily be traced ; but the inhabitants of one district, having no pity for the hunted men, secretly send word to the king where the outlaw is sheltering among them. Immediately the king sets out at the head of his army, and in due course arrives at the borders of the wilderness in which lurks the man whose life he seeks. But that man is keen-witted and watchful ; his spies give warning of the king's approach, and even find out the very place of his encampment. Then the outlaw himself boldly proceeds with a few companions to view the enemy. From a hill-top they, unseen, look down upon the camp below ; they see the outer rampart of defence with its sentinels and watchmen ; they note the many scattered groups of soldiers within ; they even recognise the king and his commander-in-chief safely lodged in the centre ; and night descends upon them, still watching. As the night passes and silence deepens

below, a daring thought comes to the outlaw-leader, and he asks his companions: "Who will go down with me to the camp?" His own nephew instantly volunteers, and together they start upon their perilous journey. Down the hill, across the valley, past the sentinels, through groups of sleeping men they steal their way until at last they find themselves in the middle of the camp, by the side of the king himself. There he lies in heedless sleep, his weapon stuck in the ground at his head, and beside it a cup of water. The younger man eagerly pleads for liberty to make use of an opportunity so inviting; let him smite the king with his own weapon but once, and there will be no need to strike a second time! But his leader forbears; death to the king, if it come, must not come through him; he will be content to take the weapon and the cup as trophies of war—as proofs at once of his bravery and of his forbearance. So, leaving the king unharmed, they stealthily retrace their steps and reach in safety their waiting companions on the hill-top.

(3.) Rival troops supporting rival kings have sought to settle their dispute in battle. It is no doubtful result, and one side is now in headlong flight. Each man seeks his own safety as best he may, and even the leader of the vanquished band flees from the scene of his defeat like one of his common soldiers. But he is not suffered to fly unregarded, nor to lose himself in that panic-stricken crowd. A younger brother of the victorious general is eager to win recognition as a valiant and successful soldier, and he singles out this fugitive leader as one whose death or capture would bring him renown. This youth then follows after his destined victim and, notedly swift of foot, soon comes up with him. The fugitive turns and recognises his pursuer as a younger brother of his recent opponent; he has no desire to bring about a private quarrel with that opponent—a man of great and increasing influence—so he refrains from striking a blow at the young man and urges him to abandon the pursuit. But the youth will not listen and continues to follow

the general, watching his opportunity. Again the older soldier asks his pursuer to desist, and warns him of his fate if he will not give heed ; and again the counsel is despised. Then the warrior loses patience ; but he has no wish to take the life of this impetuous youth — he is anxious only to get away from him and from all pursuit, so with the blunt head of the weapon in his hand he strikes out, intending only to disable. Alas ! it is a strong and practised hand which aims—it strikes with impatient force, and the heavy end of the weapon pierces to the death.

(4.) Three crosses bearing their awful human burdens stand on a wind-swept summit. To hasten death, the attendant soldiers proceed to break the legs of the condemned victims ; but when they come to the One Who hangs in the midst, they find He has no need of them. He is already dead. Yet one of the hardened soldiers lifts his weapon and pierces the side of the Crucified.

QUESTIONS.

*1. Name this weapon, giving the texts of the four incidents above.

2. (*a*) Name another city taken by ambush ; (*b*) find a king who set an ambush but was defeated.

*3. Find the king in (2) named again in connection with the same weapon ; and the outlaw on another occasion *asking for* this weapon.

4. How many men did a brother of the young man named in (3) slay with this weapon ? And find another man who slew the same number with the same weapon.

*5. Describe the largest weapon of this kind mentioned in the Bible. To whom did it belong ? Name that man's brother.

6. Find weapons of this kind mentioned in connection with (*a*) crowning a king ; (*b*) building a wall.

*7. Find a reference to these weapons in two prophets (*a*) meaning peace ; (*b*) meaning war.

8. Find (*a*) where absence of these weapons is regarded as a sign of weakness ; (*b*) where their presence is a sign of strength.

9. Find two texts where this weapon is called "glittering." Find a man killed with his own (this) weapon.

*10. Find a reference, (*a*) in Psalms, (*b*) in New Testament, to men who bear weapons of this kind.

* Children under twelve may be asked to answer these marked questions only.

No. VI

A LEADER

(1.) **A** LONELY figure toils across the sandy waste. Behind him lies the fertile country of his birth ; before him stretches the unknown desert ; and with him he carries the sad heart of the exile. A blow struck in defence of the oppressed has, all unwittingly, made him a murderer, and he is now fleeing for his life from the presence of an angry king. Eastward day after day he journeys, now crossing barren sand, now threading rocky valleys ; here avoiding forts and outposts of the king whom he fears, and there receiving shelter and hospitality in the tent of some friendly shepherd. At last, footsore and travel-stained with several weeks' wandering, he

one day reaches a tract of pleasant pasture-land, and thankfully seats himself upon the side of the great well which is the proud possession of the inhabitants of that thirsty region. Ere long seven maidens—daughters of the chief—drive up their father's flocks to the watering. They dip and re-dip the bucket many times into the cool depths of the well before they succeed in filling with the precious water all the troughs and tanks that stand empty around them. But scarce have their sheep begun to drink when a company of rude herdsmen appears, also intent upon watering their cattle. The newcomers selfishly think to take advantage of the defenceless women and use the water already drawn, as they have on other occasions often done; so they begin to drive away the still thirsty sheep in order to make room for their own cattle. But now the wayfarer, still lingering by the well, interferes. The cause of the oppressed is still his care, as it was in that distant land he has forsaken, and he so champions the weak sisters that the cowardly herdsmen are overawed, and are forced to wait their turn. The maidens

reach home much earlier than usual, and when they explain to their father how bravely the stranger helped them, the chief invites the wanderer to share his hospitality. And here, for many years, he finds a home.

(2.) Once again we see this man journeying through the wilderness—but not, as before, a fugitive. Forty years have passed, and he is now an old man, returning by God's express command to the land of his birth. During these forty years he has lived as a shepherd with the chief who showed him kindness, and has married one of the seven maidens whom he helped in their hour of oppression. When he sets forth now, he does not go alone, for his wife and his sons accompany him. Yet, before they have gone far together, his wife and her children return to the tents of her people, and the old man then pursues a solitary journey. Almost step for step does he retrace all the weary way he took so many years before in his hurried flight, while here and there he recognises some landmark or recalls some incident of that flight. As he proceeds on his toilsome

journey, his eager eyes daily scan the horizon with ever-increasing hopefulness, for it has been revealed to him that his elder brother will meet him on the way. At last—after forty years' parting—they meet, and together cross the desert to the land where their brethren groan in bondage.

(3.) Some little time after, the two brothers find themselves back again in the very place where they met each other. But they are no longer alone. By the help of the Lord they have been able to deliver their oppressed brethren from slavery, and the brothers now find themselves leaders of a great host. The wonderful deeds accompanying this deliverance have been noised abroad, and have been made known to the tribe with which our hero lived for so many years and to which his wife returned. Learning where the camp of the newcomers is now pitched, the chief of the tribe accordingly resolves to seek out his son-in-law and former servant, and rejoice with him over the successes obtained by him. He takes with him his daughter, this man's wife, and her two sons,

and with deep gladness and affection do they all again meet. As head of his own tribe, the chief understands well how to rule, and is able to advise his son-in-law how to dispense justice and how to transact affairs with prudence and orderliness under the difficult conditions of his new career.

(4.) Yet again we see this man a solitary figure. Early in the morning he leaves the tents of his people, and proceeds alone towards the mountain that overshadows the camp. As he ascends the steep sides of the mountain, a thick cloud covers the summit and sinks gradually down the slopes until it wraps him in its folds, hiding him from the watching eyes below. When, after many days, he descends from the mountain and recounts to his people the messages of their God, his face reflects so much of the dazzling glory in which he has dwelt that he has to cover it with a veil.

(5.) And in the last scene of his life, he is again alone. He has led the people for many years through the wilderness, and has brought them now close to the land promised to them for a possession.

It lies smiling before them—only a river runs between—yet he himself may not enter it. He knows that the end of his earthly journeying is near, though he is active and capable as ever ; he appoints his successor ; and he gives to all parting words of warning and counsel. Then he betakes himself alone to the mountains that rise heavenwards behind the camp ; leaving his mourning followers below, he ascends one of the rugged peaks, and then turning, he gazes to the west and to the north over the fair Land of Promise. But even as he gazed “he was not, for God took him.”

*“ And no man knows that sepulchre,
And no man saw it e’er,
For the angels of God upturned the sod,
And laid the dead man there.”*

QUESTIONS.

*1. Name this man, his father, mother, brother, and sister.

*2. Show (*a*) that the brother was elder, and (*b*) that the meetings described in (2)

56 *More Bible Stories without Names.*

and (3) happened about the same place ;
(c) name the place.

*3. Name this man's wife mentioned in (1) and her sons. Did this man marry a second time ?

4. Get as many names (or different forms of names) as possible of men who seem to have been the "father-in-law" of this man.

*5. (a) Name the mountain mentioned in (4) ; and find references in the New Testament (b) to the mountain, and (c) to the veil.

6. (a) How old was this man when he fled (incident 1) ? (b) Show that forty years passed before his return (incident 2). (c) How old was he when he died ?

7. Mention an occasion on which he helped to win a battle for his people by holding up his hands ; and mention another occasion when he caused many of his people to be slain.

*8. Find Old Testament texts showing that this man wrote (a) a book, and (b) a song ; and find New Testament references to the same things.

9. Find a psalm in which this man is

mentioned three times ; and find references to him in three different prophetical books.

10. Which two texts do you think give this man the highest character ?

* Children under twelve may be asked to answer these marked questions only.

No. VII

A PROPHET OF THE WILDERNESS

(1.) OF his parents and upbringing we know nothing. With all the abruptness and the unexpectedness that mark the movements of the wild children of the hills he first flashes into the pages of history. Lean and thin as one exposed to hardship, yet tough and sinewy as one accustomed to endurance, and clad in garments of the simplest kind, he formed a striking figure.

With his wild, rough appearance—long, heavy locks of hair and coarse, scanty garments of skin—he suddenly stood in the presence of the king of the land. With uplifted hand and stern look he

conveyed to the amazed king a message of evil omen from God, whose prophet he was, and then disappeared as swiftly and mysteriously as he came. Long and carefully the king sought for him, but found him not.

(2.) From the lonely and rugged defiles of his first place of concealment he, a few months later, made his way to the cities of a foreign people. As he drew nigh to that one of them to which he had been divinely directed, he came upon a solitary woman busy gathering a few of the broken pieces of twigs that had fallen from the trees outside the city walls. With full trust in the hospitable customs of the people, although it was a time of sore drought, he spoke to this woman, and begged from her a drink of water as he had just come a long and toilsome journey. As she turned towards her home in the city to fulfil the stranger's request, he asked her to bring him a morsel of bread also, for he was hungry as well as thirsty. Then the woman's state of poverty was revealed. She had no bread in her house. She had but a

handful of meal left in her store, and but a few drops of oil remained in the once well-filled flask ; and she was gathering these few sticks together for the purpose of cooking a last meal for herself and household, not knowing what could come next, save death. It was a pitiful story that would have moved the heart of the most selfish to bitter sorrow and shame for having asked even so seemingly slight a gift as a piece of bread ; and yet the traveller made a request more strange than ever. He asked the woman to use part of her meagre supplies in baking a cake of bread for him first of all, promising in the name of the Lord that neither she nor her whole household should be in want as long as the drought lasted. Something in the voice or in the appearance of the man, whom she recognised as a prophet of God—or something in the promise itself appealed to the woman and overcame her natural scruples, and she went and did as he had said.

(3.) Three years after his first sudden visit to the king the prophet left the safe shelter he had continued to enjoy in the

home of this foreign woman who had befriended him in his need, and, in obedience to God's command, returned to his own country. Without fear or shrinking he made straight for the palace of his enemy, the king. Now it had come to pass through the long-continued drought that the royal horses were likely to perish for want of fodder, and in a last despairing effort to find grass for them the king had in person set out in one direction and had sent his most trustworthy servant—the steward of his house—in another direction to examine all the spots where the springs and burns used to be, and to discover if there might still chance to be any stretches of pasture in their neighbourhood. And as the steward went northward on his appointed way he met, face to face, the long-sought-for prophet hastening to the king's capital. It seemed like hastening into the jaws of death; and when the prophet asked the steward to announce to his master, the king, that the fugitive had indeed returned, the servant, though he was one that feared God and honoured His prophet, prayed to be made the bearer of no such message.

He knew the deep-seated longing of his master to capture this man, and he was afraid that the prophet would again suddenly disappear—with the result that the disappointed king would wreak his vengeance on the bearer of an untrue message. But the prophet assured him that he indeed wished to see the king, and accordingly the steward departed on his errand.

(4.) On the top of a mountain the prophet lay in prayer. At his repeated biddings his servant went oft and again along the crest of the hill, and ever looked westward across the sparkling waters of the sea that stretched below. For a long time he saw nothing but the furnace-like blaze of the scorching heavens. Then at last the earnest watcher beheld a small, faint blur dimming the glaze of the far horizon. A cloud—the first cloud for three years! Soon there are torrents of rain lashed into the gaping earth by wild winds, and through the storm ran the hardy prophet, with tightened girdle, making way for the chariot of the king.

QUESTIONS.

*1. What is this man's name? And how is it spelt in the New Testament? Name his successor. And find the New Testament spelling of the successor's name. Find one of "the sons of the priests" who had the same name as this man.

*2. Find different verses mentioning (a) his general appearance; (b) his mantle; (c) his servant.

*3. Where did the prophet first hide himself? And in what town next? What is that town called in the New Testament?

*4. What was he able to do to this woman's son (incident 2)? And what other prophet was able to do the same thing to another woman's son?

5. (a) Name the steward that the prophet met. Find (b) an overseer; (c) a porter; (d) a prophet—each of whom had the same name as this steward.

6. Give another example of this man's endurance, besides that mentioned in (4).

*7. Find two different occasions on which he was divinely supplied with food.

8. Find this man mentioned (*a*) in a book of prophecy ; (*b*) in connection with our Lord in a Gospel ; (*c*) by two disciples in a Gospel ; (*d*) in two different epistles.

9. (*a*) To the house of what king did he predict disaster ? (*b*) To what queen did he predict an horrible fate ? (*c*) Find a text recognising that prediction about the queen as fulfilled. (*d*) To what king did he predict death ?

10. Describe in your own words a great contest in which he took part on a mountain.

* Children under twelve may be asked to answer these marked questions only.

No. VIII

A CITY OF CRAFT

(1.) GREAT is the stir in the city ; great the alarm among its inhabitants. For some time it has been known among them that a strange nation would fain take possession of the land, but hitherto it has been lightly asked—"What can that nation do against our walled cities and our barred gates?" And now an unexpected answer has been given to the sneering question. Under a dauntless leader the despised people have captured first one strongly fortified city and then another, putting to death every living thing and making each mighty city a useless heap of ruins. Little wonder there is excitement in this city to-day ! Its neigh-

bours have fallen, although they were strong ; what city soever would be next attacked would be the next to fall—that seemed certain ; and which city would it be ? “ It may be our own,” cry the terrified inhabitants ; “ we ourselves may be the next victims of this conqueror’s relentless power : what shall we do ?—what *can* we do ? ” With wits sharpened by fear the head-men of the city discuss the crisis. Shall they prepare for a siege ? No : resistance is useless. Shall they openly sue for peace ? No—that also is useless, for these mighty strangers have received commands from their God to make peace with none, but utterly to destroy ALL in that land. But stay ! “ *Strangers* ” ?—yes—these conquerors *are* strangers—they know none of the inhabitants of this or of any other city in the whole country ; why not deceive them and obtain peace by a trick ? So the plot is formed, and its cunning details elaborately arranged.

By and by a motley band of men pass through the city gates. They look like a company of beggars. Their clothes are old and dirty ; their sandals worn and patched ;

the wine- and the water-skins they take with them have seen much use—many are the holes and the rents tied up and mended here and there ; the very bags that hang over the backs of their asses are frayed and shabby with age and with use. But beggars though they seem, they are in reality ambassadors, betaking themselves to the camp of the dreaded foe. No sooner do they arrive there than they declare their purpose: “Make a league with us.” “But who are ye?” asks the wise and careful leader of the enemy. “Perchance ye dwell in this land, and we may not enter into a covenant of peace with you.” Then the plot so carefully prepared is carried out. “We be come from a far country, for we have heard of your mighty victories, and therefore we desire a league with you. From a very far country have we come. Do not ambassadors clothe themselves in fresh and fine raiment? Yet, see, our clothes are old and travel-stained by reason of the journey, and our sandals are worn and clouted. Lo ! so great has been the distance that our wine-skins are burst and our carrying-bags are rent. Yea—

behold the very bread that we took hot and sweet with us the day we set forth ! taste and believe, for it is now dry and hard by reason of its age." So the general and his chief men, neglecting to take counsel of God, are deceived ; they break bread with the messengers, and enter into a solemn covenant of peace with them.

(2.) Within sight of the city stands a well-known landmark—a lofty rock, which on another day—more than four centuries later—witnesses a foul murder. The king of the nation has given orders to crush a rising rebellion. Disapproving of his former commander-in-chief, he entrusts the raising of troops to a new leader, his own nephew ; but as this new general does not act with sufficient quickness, he sends out a small body of men under the charge of yet another leader—the brother of the commander now in disgrace. Full of fighting zeal and determined to use every means of regaining his lost position, the degraded officer joins his brother's ranks and marches with him in pursuit of the rebel. As they proceed on their way they are met, just at the great rock near this city, by the new

commander-in-chief who has succeeded at last in raising the required army. Under pretence of giving a friendly welcome the deposed general advances towards his successor in the command. He has a girdle fastened outside his military dress, and from the girdle hangs a dagger in its sheath; but the newcomer has no suspicion. As they draw nearer each other, the dagger falls out, and its owner picks it up with his left hand, extending his right to catch the other by his beard so as to kiss him, after the usual manner; and still the victim has no suspicion. But even as they kiss, the ready dagger does its evil work; with one thrust—no second thrust is needed—it is driven home, and the victim of jealousy lies wallowing in his life-blood.

QUESTIONS.

*1. Name this city, and the three other cities beside it saved by this cunning deception. To what particular race or nation of the land did they belong?

*2. Name the attacking nation, and

70 *More Bible Stories without Names.*

their leader. Name the two great cities they had just taken. Find a text which tells that this city was very important.

3. Find verses explaining why (a) the conquerors could not make peace with the cities of this land; but (b) had to slay every living thing.

4. (a) What did the conquerors do when they discovered the trick that had been played them? (b) And what did the other inhabitants of the land do when they heard of it?

*5. (a) In what tribe (of Israel) was this city afterwards placed? (b) And to what class of the people was it specially given?

6. What king, long afterwards, broke the covenant of peace made with this city and slew some of its inhabitants?

*7. (a) Who was murdered beside the great rock near this city? (b) Find two references to a great pool also near this city.

*8. What king once had an important dream in this city?

9. Find a man belonging to this city who had the same name as the city itself. Find also the name of that man's father.

10. (a) Find a prophet mentioned by a prophet as belonging to this city.
(b) Find in the book of still another prophet a reference to this city.

* Children under twelve may be asked to answer these marked questions only.

NO. IX

A WOMAN UNNAMED

I AM a woman whose very name is unknown; when men speak of me, they can but call me by the name of the village where I dwelt so long. Mine was a placid, uneventful life till I came to know one of Jehovah's prophets. Then, in the providence of God, wondrous things befell me, and these happenings I shall now recount to you.

(1.) Ofttimes did I observe a certain stranger passing through our village, usually accompanied by another. At short intervals of time they came and went, as if journeying on some duty, or

paying stated visits from place to place. It was rumoured among the villagers that one was a prophet, while the other was his servant ; and I at length found for myself that this was indeed the case. One day the travellers, as they passed my door, seemed to me to be weary, and I pressed them to rest awhile at my house and to partake of my hospitality. They did so, not only on that day but often afterwards, until it grew to be a regular custom for them to eat bread with me in passing, and thus I came to know and to esteem the holy man of God. Now the goodness of God had blessed my husband and myself with wealth and many comforts of this life : and as we were then childless, and had none with whom to share our abundance, we had and to spare for others. Thus it came into my mind that we might try to do something more for this servant of the Most High to show our respect for him and our desire to help in his work as he visited among the various schools of the prophets throughout the land. I therefore took counsel with my husband, and we determined to set apart

a room to be the prophet's own whensoever it pleased him to take up his abode with us ; and inasmuch as our dwelling had no room sufficiently suitable for the quiet and retirement needed by a prophet, we built a special chamber upon a corner of the roof. Here he could come and go by the outer staircase without troubling or being troubled ; and as the small chamber contained all the necessary furniture, the prophet in course of time came to use it often. Then that which I expected not happened. The prophet, grateful for the care and attention we had bestowed on him, sought to discover some way of showing his gratitude. Through his servant he asked me what boon he might obtain for us—a place of authority for my husband, or gifts and privileges for myself. But there was no favour I desired. I sought no honours nor further possessions, for I was supremely content with my lot. After my answer was returned to the prophet, he still continued to consider what could be done for me ; and when his servant ventured to remind him that our home was childless, he sent for me, and, in the

name of God, spake into my unbelieving ears the promise that I should yet have a son.

(2.) According to the saying of the man of God, even so the thing came to pass, and a son was born, bringing a fuller joy, a deeper happiness, into our home. From infancy into boyhood the child grew, lovingly tended by us and affectionately regarded by the prophet, who still came and went as of old. Then fell a day which I shall not be able to forget while I live. The morning dawned in brilliant sunshine—a glorious day in early summer. The ripened fields of barley, waving white in the sunshine, called the reapers forth; the ripening fields of wheat, already yellowing to harvest, bade them make haste; and with keen and ready sickles my husband and his serving men went early to work. Boy-like, my little lad would share in the mirth and excitement of the harvest-field, and he was not long in following the reapers forth. But the climbing sun grew hotter and hotter, and its slanting rays beat so fiercely upon him that he sickened, and, complaining of a pain in his head, was

carried home to me. I saw that he was suffering from sunstroke, and anxiously I nursed him; but in vain, for at noon he lay in my arms dead. Instantly my thoughts flew to the man of God, and my resolution was taken. Carrying the dead body of my child up to the prophet's chamber, I laid him upon the prophet's bed and left him there. Then calling to my husband in the harvest-field, I requested one of his workers to be spared me and one of the asses that I might ride to the dwelling of the prophet and come again quickly. With little demur he consented, and soon I was riding to the place where I knew the prophet then was, while my attendant kept pace, running beside me. As we drew near our journey's end, the prophet saw and recognised me, and stood on a height, waiting me. When we reached him, I threw myself before him, and grasping him by the feet, cried out in my agony—"Did I desire a son of my lord? Did I not say, Do not deceive me?" Then he understood wherefore I had come to him. Giving his staff to his servant, he bade him hasten and lay it on the face of

my child ; but still I clung to the man of God himself, and refused to leave him. So together we set out for my desolate home, meeting on our way the prophet's servant, who was returning with the hopeless tidings that my child still continued to sleep the sleep of death. But when the prophet himself entered his chamber and, praying unto God, wrestled with death for my son, God gave him the victory. The cold limbs of the dead waxed warm again, and the child so wondrously promised me was still more wondrously restored to me.

(3.) Yet again did he whom I so revered and trusted prove himself a faithful friend. After a time my husband died, and my circumstances in life grew less prosperous than they had been ; then the prophet gave me warning of a famine that was to come upon the land for seven years. He saw that my son and I would, in our changed circumstances, find difficulty in making ends meet during years of dearth, and he therefore counselled us to seek some other country till the famine was over. We obeyed, and sojourned in a foreign land for seven years. At the end of that time

we returned, only to find that in our absence our own small property in our native village had been taken from us, and we had no resource but appeal to the king himself for justice. Now it so fell out that, when we reached the capital and sought the royal presence, the king was giving public audience, and at the very moment we approached he was talking with our old acquaintance, the prophet's servant. The king was eagerly listening to the servant's account of the great things that the prophet had done ; and as he told how the man of God had raised a dead child to life and the king was all interest in the wonderful story, the servant looked round, and recognising us as we stood at hand, cried out joyfully, "*O king, this is the woman, and this is her son whom the prophet restored to life.*" Then I made my petition to the king, and he caused justice to be done unto me.

QUESTIONS.

*1. By what name is this woman known ? Name the village to which she belonged ; find the tribe to which it pertained.

2. Give the name of another woman belonging to this village. What enemy once encamped here?

*3. Find four other women whose names are not given in the Bible, but whose places of residence are mentioned.

4. Name (*a*) the prophet ; (*b*) the servant ; (*c*) the place to which this woman rode. Find another place of the same name.

*5. Name three other children born according to promise (not including Christ).

*6. Find a psalm in which reference is made to sun-stroke.

7. Find (*a*) another raising from the dead connected with the prophet spoken of above ; (*b*) another " only son " raised from the dead ; (*c*) " a certain young man " also raised.

8. (*a*) Find another family who left their home for a foreign land because of famine. (*b*) Find a man who had *half* his possessions restored to him after being deprived of them.

*9. (*a*) Find another famine that lasted seven years. (*b*) Find a famine for three years. (*c*) Find a famine foretold in New Testament.

80 *More Bible Stories without Names.*

10. (a) Mention two remarkable things foretold together by the prophet. (b) Quote a saying of Christ about those who show kindness to a prophet.

* Children under twelve may be asked to answer these marked questions only.

No. X

A PREACHER OF REPENTANCE

(1.) **I**N a certain house in a quiet, obscure village lying in the hilly district that surrounded the capital of the country there was, one day about nineteen hundred years ago, an interested gathering of friends. It was a great and joyful occasion in the village home. For many, many years a devout and honoured couple had lived there, childless and alone. Times without number had they prayed to God to send them the blessing of a child; and at last in their old age, when they had ceased hoping for the gift and when one of them even doubted an angel's promise of the gift, the

gift had come, and a man-child was born unto them. For a week the neighbours had been coming and going, and kinsfolk had journeyed from far to rejoice with the parents and to speak words of blessing over the unconscious babe; and now on the appointed day, the eighth after the birth, friends and kindred met together to celebrate the due performance of an important religious ceremony. By that ceremony the child was specially marked out as a member of his race and was dedicated to God as one of His chosen people. And the occasion was rendered doubly noteworthy from the fact that the child at the same time formally received the name he was to bear through life. The choosing of the name was a matter of great interest to all concerned, for to these people a man's name usually conveyed some definite meaning. It told something about the man himself, or it suggested the hopes of his parents and friends concerning him; at the very least, as with us nowadays, it carried forward to yet another generation a favourite, or an honoured, family name.

On the present occasion the assembled guests were unanimous in their desire to call the infant by the name of his father. It was not a usual thing to do, and doubtless it was meant to emphasise the unusual circumstances attending the child's birth. But the mother would not hear of that name and suggested another. In amazement the friends pointed out that none of their kindred bore such a name; but still the mother persisted in her opinion, for the name she wished had been divinely appointed. Now it so happened that the father was dumb for a season, having been thus afflicted because he was slow to believe the promise made him of a son. When the assembled friends then appealed to him desiring to know his wishes in the matter, he took a writing-tablet and wrote on it the same name as his wife had said. And while all the guests were lost in wonder at a choice which they could not understand, the aged father's power of speech returned to him, and his mouth was opened to the praise of God.

(2.) Thirty years later this child, grown

to manhood's estate, created no small stir among his countrymen as a fearless and heart-searching preacher. A striking and impressive figure with long flowing hair, he moved from place to place, touching the consciences of men everywhere by his calls to repentance; and wherever he went, multitudes flocked to hear him, and men of all ranks sought counsel of him. At first he wandered about in the barren, rocky wilderness, living on the poor and scanty fare to be found therein, and clothing himself in the roughest and simplest of garments. But by and by he confined himself more to the neighbouring river-valley, and at various fords of the swift-running stream he baptised all who were penitent for the past and were resolved to lead righteous lives in the future. To him, thus engaged, there came, on a certain never-to-be-forgotten day, One Who was his Kinsman according to the flesh—One Who was destined to continue, and to finish, the work he had begun. This Visitor also desired baptism, although He had nought to repent of; and when the rite was over,

the opening Heavens, a speaking Voice, and a descending Dove all bore witness to the desert-preacher that the Desire of all nations, He for Whom he had prepared the way, had in very deed and in truth come to a waiting world.

(3.) Not far from the borders of the wilderness in which this preacher of repentance began his ministry stood a strongly fortified but gloomy castle. And one night, a year or two later, high revel was held within its walls. The ruler or king of that province was celebrating his birthday with joy and feasting, and many princes and nobles were with him. In a dungeon beneath lay the famous preacher. Many months had passed since first the prison-fetters were fastened on his limbs, but now the end was at hand, though he knew it not. Fearless in his righteousness, he had denounced to their faces the sins of the king and his wife: and bonds and imprisonment were his reward. In the gay banqueting-hall there was music and dancing; and the governor's step-daughter herself came and danced in the presence of the feasting lords. Reckless

with excitement and gratified with the condescension of the high-born maiden, the king promised on his oath to give her what boon soever she should ask. And she, instructed thereto by her unforgetting and unforgiving mother, asked for the head of the imprisoned preacher. The governor was sorry, oh, so sorry! Nevertheless

*His honour rooted in dishonour stood,
And faith unfaithful kept him falsely
true,*

and the royal birthday ended with the murder of the prisoner.

QUESTIONS.

*1. Name this man and his father and mother. By what title is he usually known?

*2. (*a*) Find another couple to whom a son was born in old age. (*b*) Find yet another couple to whom a son was promised by an angel. (*c*) Find another case which shows the neighbours interested in the naming of a child.

3. Name three others in whose case it is recorded that this "important religious ceremony" was duly observed on the appointed day.

4. Find references—*each in a different passage*—to (a) a pen ; (b) ink ; (c) an ink-holder ; (d) writing on stone ; (e) writing on wood.

*5. Near what river did this man preach ? Name two places in particular where he baptised. Find in the book of Acts a reference to his baptising.

*6. Give three different references to this man's "disciples." Name one of them. Tell one thing at least that he taught these disciples.

7. Name the king or ruler mentioned in (3) and his wife. What other man made a rash promise or vow which he cruelly fulfilled ?

8. Find another king whose "birthday" is mentioned in the Bible. And quote an Old Testament saying about the day of one's birth.

*9. Quote passages (*one each*) showing (a) in what light the common people regarded this man ; (b) what opinion his Kinsman had of him ; (c) how this man was con-

founded with his Kinsman ; (*d*) how his Kinsman was taken for him ; (*e*) that he wrought no miracles.

10. One who, like this man, was under vow to "drink neither wine nor strong drink" was known by what name? What man commanded his descendants to drink no wine?

* Children under twelve may be asked to answer these marked questions only.

NO XI

A COWARD

(I.) **T**HERE is rebellion in the land. The son—the favourite son—has set up his standard against his royal father, and lays claim to the throne. Beautiful and gifted, he draws many hearts after him, and swiftly the rebellion spreads and increases. The king is oppressed at the thought of civil war; he is loth to have brethren shed their brethren's blood, or to have his beautiful and beloved city exposed to danger; he is content to let the rebellion work its own way, to success or to failure; and he resolves on flight. Accompanied by the members of his faithful household and by many others who prefer the hardships of exile with their king to the safety

and comfort to be secured by submission to the upstart, the king leaves his capital. Through the rows of weeping citizens who line the way into self-chosen exile they pass—in sadness and humiliation, with covered heads and bare feet. Through the gates, and across the valley, and over the hill-road they go, choosing the roughest but straightest route to the fords of the river, beyond which lies safety. But ill news travels apace. Ere the king and his companions reach a certain village but four miles on their way, the inhabitants of the village are made aware of the rebellion and the flight. Then one of the chief men among them sees his opportunity. He is a kinsman of the former king of the land, and has always cherished a grudge against the present king for being chosen to fill the throne. But so long as the new king was powerful and popular, he has not dared to do or to say aught against him; he has had to bide his time, pretending a loyalty he did not feel. Now he need pretend no longer: he believes the king's power to be broken and his rule at an end, for is there not rebellion in the land? Is not the king

even now fleeing from his capital? He has no sympathy for the father set at defiance by an ungrateful son, no compassion for the king dethroned by heartless treachery. So he comes forth from his house with all the long-kept-down hatred surging up within him; and when he sees the fugitives approaching with the dejected king in their midst, he hastens to greet them with gibes and sneers and curses. Then were his life nearly ended by the sword of a royal soldier did not the patient and long-suffering monarch command him to be spared. Still this evil man knows no remorse: rather does his fury increase; and as the king passes on his way, he runs along the hillside opposite, and across the deep but narrow ravine throws stones and dust at him to show his hatred and contempt.

(2.) The rebellion is over. By the death of the chief conspirator and by the complete defeat of his followers it has ended in failure. The king, in deep grief for the son whom he loved despite his treachery, still remains in the city beyond the river where at first he found shelter. But now

the people of the land who took part in the rebellion are ashamed of themselves : they remember the past goodness and bravery of their rightful king, and they wish him to be recalled to his throne. At length the king consents to return, and begins his journey homeward. He reaches the river, on the other side of which are assembled many chosen representatives of the nation to welcome their king back to his own, and to bring him in triumph to his capital. Among the waiting multitude we see him of the evil tongue come with a thousand tribesmen at his back to show effusive loyalty. The crossing of the king's household and men takes a long time : often does the ferry-boat come and go from bank to bank, and still the king himself tarries—the last to cross. But one or two of the waiting crowd can wait no longer ; they have special reasons for showing their devoted loyalty and for giving a special welcome to their returning sovereign ; they have done wrong, and they have their peace to make : so they plunge through the current to the other side, and throw themselves abjectly at the royal feet. And of their

number is he who aforetime cursed and stoned the king. Now the traitor kneels suppliant, praying him whom he had so slighted and wronged to forgive and forget his insolence. Then one who stands by—he who formerly desired to slay the evil-mouthed slanderer — eagerly demands liberty to take vengeance now. But the king forbears. The day of his return must be a day of unalloyed rejoicing, and the coward is spared.

(3.) In due course he pays the penalty of double-dealing. Warned by his father on his death-bed as to this man's character, the son and successor of the forgiving king orders the treacherous fellow to leave his own village home and take up his residence in the capital where all his actions can be observed. He does so under an oath that he will not at any time go beyond certain bounds close to the city, and for three years he remains practically a prisoner at large. Then two of his slaves run off, and he goes after them himself to a certain city in the south, and brings them back. On his return he is summoned before the king, and is reminded both of his broken oath and of

his former treasonable conduct. He can say not a word in self-defence, and he meets at last with the death of a traitor.

QUESTIONS.

*1. Name this man, his father, his village, and his tribe.

2. Name two men who once were hid in this village, and a woman who was parted from her husband here.

*3. Name the king who was cursed, his rebel son, the river he crossed, and the city where he found refuge. How did that city get its name?

4. Name the leader of another rebellion against the same king shortly after. Tell in your own words how that leader met his death.

*5. Name the soldier who twice wished to slay this man; and find another man whom the same soldier wished to slay on a certain occasion.

6. Mention one other who went through the river with this man to meet the king. What wrong had he done?

*7. To what city did this man go for his slaves? Find a great warrior who belonged to that city, and a man who once feigned madness there.

8. Find two others bearing the same name as this man, and give their fathers' names.

9. Find in the New Testament a parable which mentions "stoning," and a book which deals with a runaway slave.

*10. (*a*) Name the particular boundary this man might not cross; and find that same place mentioned (*b*) in connection with the burning of an idol, (*c*) in a prophecy, and (*d*) in the New Testament.

* Children under twelve may be asked to answer these marked questions only.

NO. XII

THE HOUSETOP

HOUSES in the East differ from our own buildings in at least one noticeable particular. The following incidents centre round this peculiarity :—

(1.) It is the day of high festival in a certain heathen city, for it is the feast day of a god. The occasion is one of more than ordinary mirth and riot, for the inhabitants have at last succeeded in capturing a mighty foe who for long has troubled them and has, during his career, slain numbers of their countrymen. But now they have him fast in fetters of brass, forced to do women's work in his prison cell—and for it all they thank their god. Small wonder then that the streets of the

city are crowded with joyous holiday-makers, and that their ugly idol receives honour and homage such as it received never before ! As the day advances, men's hearts grow more merry, until the shout goes up for the famous captive to be brought from his prison to complete their triumph. To the great public building straightway the multitudes flock and take their places ; the nobles and chief men in their thousands crowd the roof and galleries ; the common people in their thousands stand below. Then the prisoner, erect and stalwart with locks beginning to curl to his shoulders, is brought ; he is led into the midst of the jeering, scornful multitude—*led*, for his eyes have been put out. They gaze their fill at him who was once their terror and is now their sport ; and then, eager to see proof of that strength of which they have heard so much, they set him tasks—"to heave, pull, draw, or break." With unmeasured delight they see him perform feats of gigantic strength, and when he is led apart to rest, they again praise their god, little thinking their own doom is so near. For the blind hero, determined to

avenge the honour of his God and his own manhood, has asked to be led to the pillars of the house as if to lean for support upon them. Standing between them now, he throws an arm around each, and bowing himself with all his terrible strength, he strains and tugs until the trembling pillars yield. The overloaded roof, missing its chief support, quivers and sinks, and at last gives way, crashing its human burden upon the heedless thousands beneath. So the dead which the blinded warrior slays at his death are more than the many which he slew in his life.

(2.) It is toward evening in another city, and an old man with a tall youth for his companion walks to and fro in the sight of all the people. Earlier in the day these two have met each other for the first time : the youth, inquiring his way to the seer's house, accosts in the city-gate the very man he is seeking. Together the two have attended sacrifice at the high place, and the young man has received the seat of honour at the feast held thereafter and presided over by his companion, the prophet. On their return to the city the two have

ascended to the roof of the prophet's house, and as they walk together there in close talk, it is made clear to the watching and interested citizens that the young man, whoever he may be, is an honoured guest. As the night falls, the youth lies down there to sleep under the open sky; at daybreak he is called, and departing, is escorted on his way by the still attendant prophet.

(3.) Yet another city—a city by the sea. It is drawing nigh to the hour of noon as a certain man, lodging in a house by the sea-shore, ascends to the roof, there to offer the appointed mid-day prayer. He has been fasting, and when his prayers are said, he is eager to partake of food. But ere the food can be made ready, he falls into a swoon, and beholds a strange vision. That vision guides his whole future life, and teaches him what to do when he awakes to find messengers arriving with a certain request to make of him.

QUESTIONS.

*1. In what city did incident (1) take place? Name the god; and name another town where that god had a temple.

2. Name the two persons mentioned in incident (2). In what city, *most probably*, did they meet? Give a reason for your answer.

*3. Where did incident (3) occur? Find a man who once took ship at this place; and mention a woman who lived in the same city.

4. Find *three* references to the roof being used for heathen worship.

5. Find *two different* references made by our Lord to roofs.

*6. Find (*a*) men who were hid on a roof; (*b*) a king who walked on a roof; (*c*) a king's son who had a tent on his roof; (*d*) a feast that was kept by many people on the roofs of their houses.

*7. Find a proverb (twice given) dealing with a roof.

8. Find two texts referring to people making lamentations from a roof.

9. Give *three texts* (from different books) referring to grass growing on a roof.

*10. Find (*a*) a rule requiring roofs to be fenced round ; (*b*) an occasion on which a roof was taken off.

* Children under twelve may be asked to answer these marked questions only.

No. XIII

A GOOD KING

HE was a good king who did much for the well-being of his people and for the cause of Jehovah among them. "He had riches and honours in abundance . . . and the fear of the Lord fell upon all the kingdoms of the lands that were round about . . . so that they made no war against" him. Yet twice he helped others to make war, and once war was declared against himself.

(1.) The son of this good king had obtained in marriage the daughter of a neighbouring king; and in order to draw the bonds of friendship closer, the father of the prince journeyed on a visit to the father of the princess. Right hospitably was he welcomed, and there followed days of

abundant feasting and good cheer, of growing friendship and goodwill, until at last the royal host proposed that his royal guest should join forces with him to recover a city of his captured years before and still held by the enemy. The visitor was quite ready to help in the enterprise, but he wished first of all to learn whether God approved of the undertaking. Accordingly the prophets of the kingdom were summoned together, and on a certain day the two kings, seated on thrones and arrayed in full robes of state, met with them in a wide, open space near the gate of the capital. "*Shall I go to battle, or shall I forbear?*" was the king's question; and they all answered: "*Go up; for the Lord shall deliver the city into the hand of the king.*" So assured were they of a victorious issue that their leader and spokesman took horns of iron and declared that like as with these the enemy would be pushed and harassed until they were utterly destroyed. But the visitor-king was not satisfied; he mistrusted these men and their words, though they talked glibly enough of the Lord and His will; and he asked if there

were not yet another prophet—a true prophet of Jehovah—who might be consulted. There was, indeed, such an one, and he was sent for, though the king of the land hated him because, as he said, he was ever a prophet of evil. When this one was at length brought face to face with the royal group, he at first said, but said in mockery, what the others had proclaimed—that success would be theirs. But afterwards he prophesied a very different result; with solemn voice he foretold that the king's army would be scattered like shepherdless sheep; nor would they in truth have their master with them. And this was the prophecy that came true.

(2.) A year or two later word was brought to this king, as he dwelt in his own capital, that a great army, drawn from three nations in alliance, had advanced through the wilderness to the south-east, and was even then lying encamped within the borders of his kingdom. Now each of these nations was an old-time enemy of his country, and the king knew that he and his would receive but little mercy at their hands

should he fall under their power. Accordingly he gathered his army together with the utmost speed ; but he, at the same time, proclaimed a fast throughout his kingdom, praying that God might visit them in their humility and help them in their time of trouble. When his army had assembled, he held a solemn service which was attended by all the people, even by the women and little children ; and when once again he prayed to God for help and deliverance, the answer came. The spirit of prophecy moved one of the men in the vast congregation, and he proclaimed that God would send them deliverance, nor would they require to raise so much as a finger to help themselves ; they would have but to stand still and see. Early on the next morning the king and his men set out for the camp of the enemy ; with lightness of heart and with songs of praise they went, for the Lord had promised that the battle was His, not theirs. At length in their march they came to the end of the high ground and overlooked the wild valley in which the enemy had pitched their camp ;

and when their eyes beheld the fearful scene stretched out before them, they could not but "stand still and see." No need indeed had they to lift a hand save to take the spoil, for row upon row, heap upon heap, mound upon mound, lay their enemies—dead.

(3.) Towards the end of this king's reign he was again invited to join forces with a neighbour in making war upon a nation which had revolted. He who requested this help was the son of the king who, so many years before, had in a similar way invited the co-operation of this same willing friend. Again this good king consented, and not only so, but promised to obtain the help of a nation then subject to him. Partly in order to attack the rebel nation from an unexpected side, and partly to make sure of the help of this subject race, the combined armies chose a roundabout route. Instead of crossing direct to the eastern bank of the river that lay between and at once entering the land to be attacked, they took their march southward along that valley where, once on a memorable day,

the dead bodies of the enemy lay piled, and, entering the wilderness, rounded their way through the country of that subject race whose help was desired ; and so they continued their course for seven days. Then they reached a valley where they hoped to find water, but found none, so that the whole host was in danger of perishing from thirst. In this crisis our king made inquiries if any prophet of Jehovah were with the army that counsel might be had of him ; and when he was told that such an one as he desired, even one of the greatest of the prophets, was in the camp, the three kings went to him in person that they might be helped through him in their peril and difficulty. At first the prophet would have nothing to say to them, but at length, for the sake of this good king, he relented and asked a minstrel to be brought. Under the soothing influence of the minstrel's music the spirit of Divine inspiration came to him, and he gave counsel what to do, at the same time foretelling not only that they should have water in abundance without either hearing wind or seeing rain, but also that they should

conquer the nation which they desired to conquer. Under the prophet's directions numerous trenches were dug out in the dry bed of the valley where the camp was ; and in the early dawn of the next morning these trenches were filled with water that came flowing, without sound of wind or of rain, from the country through which they had just passed. Now, the soil of that country was, as the very name of the country means, red, and the water was slightly tinged with that colour. Besides, the rising sun was shining upon it and giving it the same bright hue ; and accordingly when the enemy, who had heard of the approach of the combined armies and knew of their want of water without knowing that the want had been suddenly and silently supplied, came stealthily upon the valley, they were amazed to see the red streams gleaming in the sun. At once they jumped to the conclusion that the allies had quarrelled among themselves and had slain each other, and that these streams were therefore streams of blood. With shouts of joy they rushed heedlessly down into the camp, thinking of nothing but the

spoil. But they found their opponents ready to fall upon them, refreshed and strengthened with the timely streams of water.

QUESTIONS.

*1. Name this king, his father, his mother, and find his age when he died.

2. Name his seven sons, and name the wife of his eldest son.

*3. Name the king who asked his help in incident (1); that king's capital; the city he wished to retake; the enemy who had captured it; and the prophet who made horns of iron.

4. Give the *exact names* of the three nations who joined alliance in incident (2).

*5. Tell briefly in your own words how the destruction of these peoples, as mentioned in incident (2), was brought about. And recall any similar case in Scripture.

6. With whom did this king make alliance as mentioned in incident (3)? Name the king who had revolted and the city in which he took refuge. What fate befell this rebel king's eldest son?

*7. Name yet another king with whom this king made alliance. And in what matter? Find two other kings who made alliance in the same matter.

8. Name five different men who were messengers from God to this king (not including the false prophet of incident (2)).

9. Tell one thing this king did "for the well-being of his people"; and one thing he did "for the cause of Jehovah."

*10. Name two different nations (not his own) who brought him gifts. And find three references to his wealth.

* Children under twelve may be asked to answer these marked questions only.

No. XIV

FAITHFUL AND TRUE

IN a foreign land and among an idolatrous people have I been called upon to bear witness for my God. In divers ways have I been tempted to forget Him and to deny Him ; but, thanks be to Him Who is the God of my fathers and to Whom belong wisdom and might, I have been kept faithful and true. And He has blessed me : He has exalted me to high place in the councils of this empire, and has given me great honour and power among the heathen.

I was but one of many captives brought thither by the powerful ruler who conquered our king and our nation, yet soon did I come under his august notice. For when we captives reached this land, the

emperor gave instructions that certain suitable youths should be chosen from among our number, and should be taken into his palace in order that they might receive fit education and due training for holding some post in the royal service. The youths selected were to be quick, intelligent lads of noble birth, without blemish of mind or of body. And it so befell that I and three of my former companions were of those thus chosen. Now the royal commands were strict: the chosen youths were to be taught the language and the literature of their captors, and were, in particular, to study the various departments of knowledge and tradition known to the priests and learned classes of the land, so that at the end of three years the pupils might be ready to take their place in the royal service. And in order to show further his interest in these youths and his special care for their physical well-being, the king appointed them to receive their food from his own table, providing for them daily the choicest delicacies and the finest wines. Thus we, captives though we were, seemed fortunate and favoured above measure. But I be-

thought myself, and I took counsel with my companions. We had no mind to forget our God, or to do aught dishonouring to Him: and what if the royal food provided were of things forbidden by our religion? What if it were defiled, perhaps by having been first dedicated to some heathen deity? To partake of such would be dishonouring indeed to the God of our fathers, and the risk was not to be endured. So I besought the prince who had charge of us not to give us the royal portion but to feed us with simpler, homelier fare. This prince had showed much favour and affection for me, yet could he not bring himself to grant my request; for he was responsible to the emperor for our health and well-being, and he feared that we should lose flesh and grow thin and sickly if we neglected to eat the delicacies set apart for us. But I asked the under-steward, who saw to our needs, to feed us for ten days as we desired—giving us the plainest food to eat and simple water to drink; and if he were dissatisfied with our appearance and condition at the end of these days, we promised that we should partake again of the

king's food without murmuring. When the ten days were accomplished, the under-steward found us to be "fairer and fatter in flesh" than the others who were fed with the king's delicacies and drank the king's wine: so we had our way and kept true to our God. And when, at the end of the three years, the emperor himself spake with the pupils who had been in training for his service, he was so pleased with our appearance, and our knowledge, and our skill in divining dreams and interpreting visions that we four were appointed to stand in his presence and were admitted into the ranks of the wise men of the kingdom.

Soon after this it came to pass that the king dreamed a dream which troubled and perplexed him and drove sleep from his pillow. Whereupon he sent for the ablest of his counsellors and the most experienced of his wise men to come to him and to interpret for him his dream. When they assembled before him they said: "*O king, live for ever! Tell thy servants the dream, and we will shew the interpretation.*" But he could not tell them his dream, for it

had gone from him nor left any detail imprinted on his memory ; and he was vexed and displeased, and threatened to slay them all if they, who claimed to reveal secret things, could not tell him both the dream he had dreamed and the interpretation thereof. But the wise men could only repeat their cry : “ *Let the king tell us his dream and we will shew him the interpretation.* ” Then did the king suspect them and accuse them of trying to put off time and of conspiring to repeat false and meaningless words by way of interpreting his dream, and he was so angry that the wise men became afraid. “ *No man,* ” said they, “ *can shew the king that which he hath dreamed ; only the gods themselves are able to bring such an hidden thing to light.* ” So the disappointed and enraged king gave command that all the wise men of his kingdom, all the diviners and interpreters of dreams, should be put to death.

Now as the officers made search for those who were thus condemned by the king's decree, they came to me also, for I and my companions had attained to the caste and standing of wise men. And I

asked the captain of the soldiers what was amiss that the emperor should thus suddenly and harshly put us to death. When he told me of the matter, I sought audience of the king and craved time of him to see whether *I* should be able to tell him his dream and its meaning. The king, remembering my skill when he made trial of me for his service, was pleased to grant my request, and I hastened home to pray to my God for light and understanding. I sought out my three companions, and, telling them how matters stood, desired them also to pray to Him Who giveth wisdom and revealeth the deep and secret things. And when we prayed to our God, lo! the answer came, and in a vision of the night the secret was revealed to me: I knew both the dream and the interpretation thereof. Then I made them known unto the king, and he, acknowledging my God to be the God of gods and the Lord of lords, raised me, His humble servant, to high honour—appointing me to be ruler of a province. Nor was I in turn forgetful of my companions who believed with me and prayed with me; for I spake of them

to the king, and he promoted them also to be rulers in his kingdom.

Suffer me to pass over in silence many, many years of my life and to recall an incident of mine old age. Another king reigned, and on a certain night he held a great feast in his palace. A thousand of his lords and captains made merry with him, and seated apart on a dais at the end of the stately banqueting hall, he drank wine before them. And as the wine quickened in his veins, making him heedless and defiant, he gave orders that there should be brought in the sacred vessels which, so many years before, had been taken by his victorious predecessor from the holy House of God in my native land. The precious and beautiful vessels of gold were brought, and, filled with the defiling wine, were handed about among the impious revellers the while they praised their own gods and idols and graven images. But even as the king watched the profane and riotous scene, his eye suddenly caught sight of a dark shadow moving over a spot on the wall where a lighted candle cast its circle of brightness. Intently he gazed, wondering

what this could be ; and as he looked, the shadow took shape, displaying part of a man's hand. Still more intently he gazed, and he saw the hand trace in writing certain words upon the whiteness of the wall. Then did the king's defiant courage forsake him ; his face paled ; his very knees shook beneath him ; and in an agony of fear he called for his priests and diviners and wise men to come to him. They came crowding around him in haste, and he pointed out to them the mysterious letters traced on the wall, promising that the man who could read and interpret the writing should be clothed in royal purple, should have a chain of gold hung about his neck, and should receive high rule and office in the kingdom. But all in vain. No one could read the writing ; no one could understand the portent ; no one could reveal the interpretation. The king's heart melted within him, and dismay seized upon the superstitious lords. The panic spread through the palace, and word of these strange happenings in the midst of the gay banquet was carried to the queen-mother. Hastening into the presence of the terrified

monarch, she urged him not to be troubled nor alarmed, for there was still one man in the kingdom to be consulted. This man had in long past years more than proved his power to understand, and his skill to interpret, secret and hidden things, and she counselled that he should now be brought. The thankful king gave orders accordingly, and I was sent for. Nor did the God in Whom I have ever trusted fail me: He revealed to me the strange writing and the dread interpretation thereof.

QUESTIONS.

*1. Name this man, and his three companions. What other names were given them?

*2. Name four different kings under whom this man lived in the land of his captivity.

3. Find two names for the land to which he was taken captive. Name a province in which we know he lived, and two rivers connected with him.

*4. From what dreadful fate were his three companions once saved? And from what fate was he himself once saved?

5. Give two other cases in which a king appointed men to receive their portion of food from the royal table as a mark of favour.

*6. The king who forgot his dream dreamed another which he remembered: what was the second dream about? Find another king who dreamed a dream dealing with *the same number* as occurred in this second dream.

7. What dreadful fate happened this first-mentioned king in his lifetime? What was it meant to punish? Mention a king in the New Testament who endured a still worse fate for the same thing.

8. Show that this man had dreams and visions of his own.

9. In what book of prophecy is this man mentioned *three times*?

*10. Find where this man is himself called a "prophet."

* Children under twelve may be asked to answer these marked questions only.

No. XV

A MAN OF BLOOD

(1.) **O**N opposite sides of a large pool or reservoir lay two hostile bands of men. One band had come a long distance, from beyond the river, under the leadership of the general who had commanded the forces of the late king, and who was now resolved to place that king's son upon the throne. The other band had come from a city a few miles away, and was under the command of the subject of this story, who, for his part, was sworn to the service of a new king, that king being no other than his own uncle. For some time the two troops lay facing each other, unwilling to come to blows, for after all they were brethren of the

same race and of the same nation. Then one captain proposed to the other a well-known way of settling such disputes: let each side, he said, choose an equal number of men to engage in combat, and let victory belong to that side whose members proved best in the combat. The proposal was at once agreed to, and twelve men from each side met in the open space between the opposing bands to decide which should be accounted victorious. With savage bravery the champions rushed together, each singling out an opponent; but so fierce was the contest and so well matched were the men that victory remained with neither side, for all fell together, mortally wounded. The matter could not thus rest undecided, and with one consent the two bands joined issue in battle. Long and fiercely they fought until at length the troops from beyond the river gave way, and were closely pursued, while daylight lasted, by our hero and his victorious men.

(2.) A few years later the captain who was defeated in this fight we have mentioned became discontented with the king

he upheld, and resolved to make friends with the new king so that he might with safety enter his service. Accordingly he first of all sent messengers to treat for terms, and then finally went to this new king in person to arrange matters. He received an encouraging welcome, came to a satisfactory understanding with his new master, and set out to return home for the purpose of bringing the rest of the people under his command over to the same side. Now it so happened that his old opponent, the subject of our story, was absent on an expedition when all this took place; and when he returned, laden with spoils, and heard the news, he was filled with anger and jealousy. He could not bear the thought of a rival in the command of the army; and this possible rival was, of all men, the slayer of his youngest brother. In his jealous hatred he tried to make his royal uncle believe that the visit of the other king's general was a mere blind—a mere excuse for playing the spy; and when he failed to win the king's ear by this evil suggestion, he took steps on his own account. In the king's name he sent

messengers after the departed visitor, asking him to return; and when the unsuspecting victim obeyed, this man took him aside to a quiet spot at the city gate and foully stabbed him to death.

(3.) On one occasion this man of blood had a field of grain which belonged to him set on fire under rather unusual circumstances. His uncle, the king whom he served so faithfully if so jealously, had a bitter quarrel with a favourite son, and the result was that the son had to fly from his father's kingdom. This man, being nephew of the one and cousin of the other, used his utmost endeavour to make peace between the two, and he succeeded so far as to have the son brought home again. But the royal anger was slow to melt, and for two long years the son dwelt in his own house without receiving the favour of being admitted to his father's presence. Then he grew tired of such a state of affairs and sent a message to this cousin who had acted as peacemaker to come and visit him. But the general refused to go, probably fearing the king's displeasure if he paid such a visit. A second time the

slighted son sent a message, and a second time did this man refuse to obey. Then the unhappy youth determined to take the case into his own hands and bring matters to a head. Adjoining his own field there was a field of barley belonging to his cautious cousin, and he boldly gave orders to his servants to set this field of barley on fire. This instantly accomplished his purpose; for the angry owner came to him in person demanding the reason for this outrage, and was then prevailed upon to carry a message to the king that had the effect of reconciling the two.

QUESTIONS.

*1. Name this man, his mother, his two brothers, and the place of his father's burial.

2. Name the general whom he stabbed to death; and name another general whom he killed in the same way. Show that the latter was his own cousin.

*3. Name the king's son who set fire to this man's field. Find another case of setting fire to fields of grain.

*4. As a reward for what great deed was this man made general?

5. How many armour-bearers had this man?

*6. Find two different occasions on which this man obtained what he wished by the help of a woman.

7. In one case this man helped his king to commit sin, and in another case he tried to keep him from committing sin. Find the two cases.

8. In what foreign country did this man remain for six months making war?

9. In which rebellion did he remain faithful to his uncle, the king? And in which did he prove false and leave him?

*10. How did this man meet his death?

* Children under twelve may be asked to answer these marked questions only.

No. XVI

A LONELY HOUR

*O lone and drear
And dark the hour !
But God is near
In all His power.*

(1.) **T**HEIR time of sojourning as strangers in a strange land has nearly come to an end. As the sun droops towards the west, the people come out of their houses and each man sprinkles blood on the side-posts and on the lintel of his door, seeing for the last time in the evening glow the familiar surroundings of his home. Then each door is closed from within, and in all that part of the land no man is to be seen out of doors. But within each house all is bustle and stir and excitement, for the indwellers are evidently preparing

for an early departure. They gird their garments upon them as making ready for a journey; they put their shoes on their feet; some even stand staff in hand, while they all partake of the feast that has been prepared. Thus the hours pass, and the darkness without is at its deepest when, suddenly, cries and lamentations fill all the air. The Angel of Death is abroad; where he sees the blood on the door, he enters not; where he sees no blood, he enters and touches the first-born into endless sleep. Thus it comes to pass that, ere the morning light, the unstricken and waiting people are thrust out of the land by their bereaved and heartsore masters.

(2.) It is on the eve of a fateful battle. The enemy have gathered in fullest force in the famed battle-plain of the country, and the king who is to oppose them, seeing their vast host, loses heart, warrior-like and brave though he has ever been. With growing anxiety has he inquired of the Lord in the various usual ways, but neither by direct vision nor through word of priest or of prophet has any answer been vouchsafed him. Made desperate, he at last

determines to seek the unhallowed help of magic, though he himself has decreed that neither soothsayer nor wizard should live in his kingdom. His servants are able to tell him of a certain woman who is skilled in sorcery and witchcraft, and for her abode he, on the eve of battle, prepares to set out. For many reasons he cannot go openly just as he is. He proposes doing an unworthy and a sinful thing—a thing he has himself forbidden—so he puts on a disguise. Besides, his journey of ten or twelve miles takes him past the very place where his enemies are encamped, so he goes under cover of darkness. With two companions he steals his unkingly way to the hut of the witch and explains to her his errand, promising that no harm shall come to her for her dark doings. At his request she calls up from the mysterious abode of spirits a certain prophet who, during the many years of his earthly life, had been the unselfish friend and the faithful adviser of king and kingdom. To the intense surprise and consternation of the sorceress there appears before her, as if coming up out of the earth, the figure of an old man

clad in prophet's mantle, and on the instant she recognises, in some way or other, that her unknown visitor is no other than the king himself. Filled with fear, she charges the king with deceiving her ; but he hastily assures her once again that no harm shall befall her, and eagerly asks her whom she sees. When she tells him, he perceives that the spirit of his old guide and counsellor is indeed before him, and he bows himself to the earth. Then fall on his ears the dread words of his fate : on the morrow death should be his own portion, and defeat that of his people ; and at the tidings the agonised and exhausted king swoons away. Recovering, he partakes of greatly needed food, and ere the fatal morning dawns, he and his companions again reach their camp.

(3.) In a little town, perched on a hill-top in the fertile south country, are residing a man and his wife with a Babe Who has, shortly before, been given into their keeping. The Babe is truly Wonderful, for the strange signs manifested at His birth have brought neighbours to see Him, and have called strangers from a far distant land

to worship Him. Even the king of the nation has heard of this Child and pretends a desire to worship Him also. But danger is to be feared from this ruler, for he is jealous and he is cruel ; so the husband has it revealed to him in a dream that he and his wife must leave the pleasant little town and take their Precious Charge into safety. Carefully and quietly they make their plans to leave the country, determined to put themselves beyond the authority of the king in case he should be able to find out their place of refuge and attempt to follow them. At last all is in readiness. Shunning the tell-tale daylight, the fugitives creep down the hilly path in the quiet darkness, and ere the new-born sun floods the earth again with his rays, they are far beyond the sight of friend or of foe, taking a straight course for the safe shelter of the neighbouring country.

(4.) On a lonely mountain top, overlooking an inland sea, kneels the Great Teacher in prayer and communion with His Father. Towards sunset He has sent His disciples away in a boat to cross to the other side, and has climbed the rugged

slopes to be alone ; but now one of the sudden storms so common on that mountain-girt lake is raging, and His thoughts go out to His followers in danger on the deep. For several hours have they been toiling at the oars, but, buffeted by contrary winds and wreathing waves, they have made scant progress. Even now, though it already darkens towards morning, they have accomplished but half their journey, and their hearts faint within them. Where is their Master? With Him they have no fear. And as unconsciously their desires go out to Him, He descends from His solitary watch and follows in the wake of their labouring boat, walking on the sea. Through the deep gloom the anxious disciples catch a glimpse of a Figure and a Face drawing nigh them, and they cry out in affright, thinking they see some other-world spirit. But the Voice they know and love speaks : "*It is I, be not afraid.*"

(5.) In prison, and in the deepest, darkest, most loathsome part of the prison, are chained two men. For additional security their feet are fastened in the stocks. No welcome sleep comes to veil

their eyes and make them forgetful of their troubles, for they have been beaten with rods and pain of body keeps them wakeful. But though they are wakeful they are not sorrowful, for they can pray to God Whom they serve, and they praise Him for His goodness and for His wonderful works to the children of men. The prisoners around listen with a curious fearful intentness ; oaths and curses they can understand and think nothing of, but prayers and praises—who can these men be? Suddenly the prison is shaken with a mighty earthquake, so that the doors fly open and the fetters fall loose. The gaoler awakes with a start and seizes his ready sword. Seeing the doors open, he imagines that the prisoners have escaped, and knowing his fate in such a case, he is about to kill himself when one of the two new prisoners calls out to him that all are still safe. In an agony of fear he asks these men about the truths they preach, and ere the darkness melts into the dawn of day, his spiritual darkness is removed and he is enlightened and at peace.

QUESTIONS.

*1. *At what time* (give the exact phrase or phrases of the Bible narrative) did each of the above five incidents occur?

2. Where did the witch stay (incident (2))? To which tribe did that city belong? Name two men who were slain there.

3. Name a city whose gates were taken away during the darkness, and name another city which was surrounded by an army during the darkness.

*4. Which two of Christ's parables mention the *exact time* that is indicated in incidents (1) and (5)?

5. Find another incident in which that *same exact time* is mentioned in connection with one of the two prisoners. And find where that same prisoner himself speaks of being beaten.

*6. Find two kings who, at least once in their lives, were like the prisoners in that they could not sleep.

*7. Find another occasion in which *most* of the disciples were in a boat in the darkness; and yet another occasion on which *some* of them were.

8. Find a king who was killed in the darkness; and a whole army which was practically destroyed between sunset and sunrise.

9. Name three others (besides the husband in incident (3)) who were guided by a dream or vision.

*10. Which two verses of the Psalmist teach most clearly that however "*dark the hour,*" yet "*God is near*"?

* Children under twelve may be asked to answer these marked questions only.

No. XVII

CONVERT AND COMPANION

THROUGH a wild and remote region once passed two men, proclaiming for the first time there a strange, sweet message—the message of glad tidings. Most of the inhabitants knew not God; they listened eagerly, and many believed gladly. But certain others, who happened to have their home among these heathen, knew of God, but would not, for the most part, believe the words these men spake: rather were they filled with hatred of these men, and stirred up persecution against them. So the companions passed from place to place, bringing highest good to some, and arousing the evil passions of others. Yet even among those who knew

God but were slow to receive the preachers' message—even among them some believed ; and it is of one such believer that I now write.

In one of the towns visited by these two preachers lived a certain youth with his mother and his grandmother. The two women were of those that knew God and worshipped Him, and though the boy's father was not of the same race, the boy himself had, "from a child," been taught his mother's religion. When the two companions came proclaiming their gracious message, the members of this household gave earnest heed, and having been prepared by their reading and study of the Holy Scriptures to receive and understand the tidings, they all three became believers. There were in the same town others with whom the truth of the message prevailed, and all who accepted the doctrine taught by these two men joined themselves together as a society or church for mutual encouragement and instruction.

A few years later two preachers again passed through the same remote district, proclaiming the same loving message to

the ignorant, and giving further teaching and help to those who already believed. One of the two had taken part in the previous journey, and had then been, as he still continued to be, the leader and chief preacher. When they reached the town where this household dwelt, they found the youth grown into manhood's estate and highly spoken of by his fellow-believers for his pure life and noble faith. The leader saw in him one who might do much for the cause they both had so greatly at heart, knowing as the young man did both the ignorant superstitions of the heathen and the reasoned prejudices of the race that knew God but would have none of this new Gospel. The leader accordingly urged this young man to leave home and accompany him on his journeys hither and thither, and thus help to pass on to others the message he himself had received with joy. The young man felt himself to be the preacher's son in the faith, and he obediently consented. But before they set out together as companion-messengers, the young man had to undergo a certain rite. Though he had been taught the religion of his

mother, yet he had not, from various circumstances, fulfilled all the requirements of that religion, and there had been neglected one rite in particular—a rite on which special value was laid by members of that race. But now this rite was duly performed, so that those who belonged to that race might have nothing to say against the young man, but rather might be forced to acknowledge that he was indeed one of themselves. Thus would his influence with them be all the greater.

And so the young man left his home, being set apart for the work by “the laying on of hands.” He went forth into the world to tell men of the joy that filled his heart and to persuade them to accept the same blessing; but though we know this general fact, we do not know very definitely much more about him. We know that he visited many cities in company with his leader or with others of the same faith; we know that he was very highly esteemed and trusted by this leader, and was sent by him sometimes as his messenger to various places; we know that he was the companion of this leader when that noble

preacher and faithful friend was in prison. This leader was a great letter-writer ; and two of his letters were addressed directly and specially to this young man, while several other letters either include greetings from this young man as being then present with the writer, or make mention of him in some way. We know further that at an early age this man was set in charge of some church ; we know that he was imprisoned and was set free again. So much we know ; and for the rest, is it not enough to believe that he “ fought the good fight of faith,” that he “ endured afflictions, did the work of an evangelist, made full proof of his ministry ” ?

QUESTIONS.

*1. Name this man (giving two forms of spelling) ; his mother ; and his grandmother.

2. In what town, most probably, was he living when the two messengers met him ? Give reasons for your answer.

*3. Name the two preachers who came first, and the two who came the second time. Explain how "the leader" had a new companion the second time.

*4. What rite was performed on this man? Quote texts showing that the "leader" had himself undergone the rite but laid no stress on its value.

5. Find two texts showing that this young man was set apart by "laying on of hands."

6. Mention three different places certainly visited by this man.

*7. Find three places (different from any in Question 6) to which this man seems to have been sent as the "leader's" messenger.

*8. Mention six letters written by the "leader" in the beginning of each of which the names of the writer and of this young man are mentioned together (apart from the two letters addressed to the young man).

9. (*a*) Which text proves that this man had himself been in prison? (*b*) Where was the "leader" imprisoned when this man visited him? Give all the passages necessary to prove your answer.

10. (a) Find five different texts in which the relation between the "leader" and this man is spoken of as that between parent and child. (b) Of what church had this man charge when the two letters were addressed to him?

* Children under twelve may be asked to answer these marked questions only.

No. XVIII

A FRUIT

(I.) **I**T was the jovial season of sheep-shearing in a pleasant and goodly stretch of country, so remarkable for its fertility, though it merged on the south into bare desert, that it was called "The Garden." The rich man of the district could number his flock by the thousand, so that it was a busy time for his workers ; but the best of food and of drink was prepared for them and provided in overflowing abundance, and with gay song and happy jest the hot toilsome days quickly passed. It was indeed a merry and an hospitable time. In the wilderness to the south of "The Garden " lived an outlaw with six hundred devoted followers. Fugitive from his native land though he was

compelled to be, he was no robber nor spoiler of his countrymen's goods ; instead, he had been a strength and an help to the shepherds of that district, ofttimes protecting them and their flocks from the roving tribes of the desert ; and now that the season of "the harvest of the sheep" had come, he rightly felt that he and his men were entitled to have some share, however small, in the joy and feasting. Accordingly he sent ten of his men to the rich flock-master, quietly pointing out the services he had rendered, and courteously requesting some hospitable acknowledgment of these services. But the man, though he was rich, was a fool and a churl, and with rough words he refused to give even the smallest gift or the tiniest morsel to those who had so befriended him. When the men returned empty-handed to their master and gave an account of what had passed, the outlaw armed himself and four hundred of his men, and set out for the shearing-sheds, determined to take at the point of the sword the portion that, by use and wont, was his due.

But if the flock-master was a fool, his wife was wise ; and when she heard how her husband had dealt with the powerful and generous outlaw, she hasted to make amends. Great store of provisions she took—bread, and wine, and sheep ready dressed, and fruits of various kinds—and sent away in front of her a string of asses laden with these bounties. She herself mounted her ass and rode to the south to meet the injured and insulted man, who, she knew full well, would even then be hastening towards “The Garden” to avenge himself. And rightly had she judged. For the outlaw was vowing in his heart to cut off the boorish flock-master and all his house, when, in a gap between two hills, the two companies met. At once the woman dismounted, and throwing herself at the feet of the outlaw, expressed her abhorrence of her husband’s rude conduct, and begged the insulted man to accept, for the use of his followers, the present she had brought with her. He was won by her wisdom and kindness, and so peace prevailed.

(2.) Some time later the same outlaw

and his men were endeavouring to follow on the track of a desert tribe, who, in their absence from home, had burned down the city of their abode and had carried off their wives and children as well as great spoil. Into the desert they went in pursuit, but in that vast extent of barrenness they knew not well which direction to take. Now it so happened that the slave of one of these marauding tribesmen had fallen ill as they returned from their victorious raid, and being a slave, he was held of no value, and was cruelly left alone in the desert to die. For three days and three nights he lay there helpless, and then, when nearly dead, he was found by this pursuing outlaw and his men. They treated him with great kindness, giving him food and drink. When he had partaken of water and some dried fruits, he came to himself and was able to give his benefactors the information they needed. He guided them to the camping-place of the tribesmen, so that the outlaw and his followers were enabled to rescue their dear ones and to recover their property.

(3.) A certain king lay sick—sick even unto death. So sick was he that the prophet of the Lord came to him, telling him to set all his affairs in order for he should surely die. Then the king, who in his prosperity had forgotten God, turned to God in his adversity and prayed. And God heard the penitent's supplication. Ere the prophet had gone far from the palace, the word of the Lord called upon him to return and to reassure the king of His favour and protection for many years to come. The prophet did so, and filled anew with hope, he took steps to cure the king of his sickness. He instructed the royal attendants to take a certain fruit and lay it as a plaster or poultice upon the sore which was the cause, or at least was the sign, of the king's illness. They did so, and in due season there came complete recovery of health.

(4.) It was early morning and a Certain One with His chosen followers drew near the capital city of the land. He had come nearly two miles without breaking fast, and was now hungry. By the way-

side, some distance in front, He observed a solitary fruit tree growing ; it was in full foliage, and it ought therefore, in obedience to the law of its nature, to have had fruit on it, though in an early and unripe stage. He directed His steps towards it, then, hoping to find as much green fruit as would stay the pangs of His human hunger. But when He examined the tree, He found no fruit at all—nothing but leaves ; and seeing in its deceptive foliage a parable of pretension and hypocrisy, He cursed it, saying, "*No man eat fruit of thee hereafter for ever.*"

QUESTIONS.

*1. What is the fruit mentioned in each of the above four incidents? Give the texts of these incidents.

2. Find three other men whose names are mentioned in connection with sheep-shearing. What prophet in a well-known passage makes allusion to the same thing?

3. Find two other occasions on which the same man received "presents" somewhat similar in nature and in quantity to that given by the woman in incident (1).

*4. What prophet drew lessons from two baskets of this fruit?

5. The destruction of this fruit tree or the failure of its fruit is, in the Scriptures, a sign of distress or desolation. Give three texts showing this.

6. The presence of this tree or its fruit is a sign of plenty and prosperity. Give three texts for examples.

7. The picture of a man sitting under his own fruit tree is a sign of peace and safety. Give two texts in illustration.

*8. The appearance of green fruit or of leaves on this tree is a sign that the storms of winter are over. Give a text from the Old Testament and one from the New Testament showing this.

*9. This tree is mentioned in a parable in the Old Testament and in a parable in the New Testament. Find both references.

150 *More Bible Stories without Names.*

*10. Find two different references (one in the Gospels and one in an Epistle) to this fruit in illustration of the principle that "a tree is known by its fruits."

* Children under twelve may be asked to answer these marked questions only.

NO. XIX

A PROPHET OF THE CITY

*“Woe's me !’ the peaceful prophet cried,
‘ Spare me this troubled life ;
To stem man's wrath, to school his pride,
To head the sacred strife !*

*O place me in some silent vale
Where groves and flowers abound ;
Nor eyes that grudge, nor tongues that rail,
Vex the truth-haunted ground !’ ”*

J. H. N.

(I.) ON evil and unsettled times had the nation fallen. Already had the capital been besieged and taken ; and now again an hostile army had entered the land, causing the inhabitants to flee to the cities for refuge. Even members of the hardy wandering tribes had been driven in from the open country, and had pitched their tents within the walls of

the capital. One day, while these tribesmen were thus encamped in the unaccustomed city, there came to them the prophet of the Lord, who invited them to accompany him to the Temple. As they went, eager crowds watched them, for the dwellers in tents were rarely seen in the city streets, and their present guide, the prophet, was a marked man. The people wondered what purpose he could now have in view, and many followed the strange band as it passed onward to the appointed place. When they reached their destination, the prophet took his guests into a certain chamber, and there placed before them drinking-cups and several large bowls brimful of tempting wine. He invited them to partake of the wine, but they refused: he pressed them, but they would not yield: and despite all his solicitations they remained true to the custom of their tribe and the command of their ancestor.

(2.) About the same period of national unrest and uncertainty this prophet was instructed by God to gather together into one volume all his uttered prophecies—all

the warnings and the messages that he had given alike to king and to people since first he was inspired to do so. Straightway he entered upon his great work. He sought the services of his friend and attendant, and began to dictate to him all the words he had spoken during the many years of his prophetic mission. For days and weeks and months the work proceeded ; the prophet recalled the scenes through which he had passed and the messages he had proclaimed, and the scribe wrote diligently, word for word, at his bidding. But at last the work was finished, and the long roll of parchment was full. Then on a certain day, when a fast was being held because of the dangers again threatening the nation, the prophet sent his faithful attendant into the midst of the people assembled for worship in the house of the Lord, and ordered him to read in their hearing all the words that were written on the parchment roll. Now, when he did so, there happened to be present one who was connected with those in authority : his father was a counsellor of the king,

and his grandfather had once been the royal scribe or secretary. This man at once went to the king's palace, and entering the room where his father and the other princes sat in council, told them what things he had just heard. The princes thereupon sent a messenger to the prophet's attendant, requesting him to come to them and to bring with him the roll he had read to the people. When the princes heard all the long and stern narrative, they gazed upon one another in consternation; but their sense of duty compelled them to say: "The king himself must hear this." Then they asked the reader how the roll came to be written; and when they learned that the words were the very words of the great prophet, they advised that both of them should go into hiding for fear of the king's anger. But the counsellors went direct to the king and repeated to him what they themselves had heard read from the roll, and the king in turn sent a messenger for the roll that he might hear the exact words of the narrative. Now the king was seated in the sheltered

inner apartments of the palace, for it was the season of winter—the month was December—and a brazier of charcoal burned in the room beside him. When therefore he had heard three or four columns of the roll read and was bitterly displeased with the prophet's story of the past years, he angrily snatched the parchment from the hands of the reader and, cutting it into pieces with a knife, threw the pieces one by one on the fire beside him until the whole roll was consumed. But in their place of hiding the prophet and his attendant wrote out another roll, not only repeating what the first roll had contained, but adding many like words thereunto.

(3.) The invading army had surrounded the city, and despair was fast settling down upon the inhabitants. The prophet had from the first counselled his king and his fellow-countrymen quietly to submit themselves to the invader, for it was the will of God that the invader should triumph, and such timely submission would avoid much suffering and would save many precious lives. But his advice

was considered unpatriotic and treasonable, and for his persistent words he was thrown into prison. Yet prisoner though he was, he was able to set an example of faith to his countrymen, and to show that he believed in the ultimate well-being of his nation. For one day there came to him in prison his own cousin, offering to sell him a small inheritance of his that lay near their native village. In order to prevent landed property passing from one family to another, the law and custom laid down that any one wishing to sell land must give the next-of-kin the first chance of buying it; and as the prophet was the nearest heir in this case, the right of purchase fell to him. It was not, one would think, a good time for buying land when the enemy were overrunning the country, and were likely to remain in possession; but the prophet, knowing that "houses and fields and vineyards should be possessed again" in the land, accepted his cousin's offer. In the presence of witnesses he paid the sums of money demanded, and caused two copies of

the deed of purchase, duly signed and attested, to be drawn up. One copy he sealed up carefully that it could not be tampered with; the other he left open that it might be consulted at any time; and both he then gave to his attendant and friend with instructions to place them in an earthen jar that they might be kept fresh and free from damp. All these precautions he took that in the days to come these duplicate records might still be safely preserved to prove that, at a time when most men despaired of the future, there was one man at least who believed in the sure word of God.

(4.) The siege still continued, and from his prison the prophet still counselled his fellow-citizens to yield to the enemy. But the princes of the people were furious at what they considered his disloyalty, and they besought the king to put him to death, for his words were taking the heart out of the fighting men left. Now the king had already secretly consulted the prophet and had befriended him, removing him to a better place of confinement and appointing him to receive a

small roll of bread daily as long as any bread was to be obtained in the famine-stricken city. But when his counsellors and advisers made this demand for the life of the prophet, he was too weak to resist them, and gave them permission to do what they would. So they took the prophet, and little caring what might happen him, they cast him out of sight and out of hearing into an old cistern, deep, dank, noisome. The dungeon was so deep that the prophet had to be lowered into it with cords from above : it was so damp and filthy that on reaching the bottom he sank in mud. Not long could he have lived in this dark, damp, dirty place, especially when his enemies were at no pains to supply him with food ; but he had a well-wisher in the palace who no sooner learned the fate of the prophet than he ventured to plead his cause with the king as he sat in one of the city gates, watching the movements of the besiegers. The easily moved king was touched at the recital of the faithful prophet's sufferings and gave orders for his removal from so dismal a dungeon,

granting at the same time a guard of thirty men lest the powerful princes should interfere with the rescue. Taking the men with him, the prophet's good friend hurried back to the palace, and searching out a bundle of old clothes and rags, he, with great kindness and considerateness, lowered these into the cistern along with strong cords. With the rags and torn garments the prophet made a pad round his chest and under his arms so that the hard cords with which he was lifted up did not hurt him, and he was drawn up into the light of day in safety.

QUESTIONS.

*1. Name this man, his father, his city, and his tribe. In what form is his name found in the New Testament?

2. Find where this man is named in special connection with the city to which he belonged. Find a man who was once banished to that city. And find another prophet who mentions the city.

3. Name the three chief kings in whose reigns this man prophesied, and name two other kings in whose reigns he also lived but who ruled only a short time each.

*4. (a) For which of these kings did the prophet mourn? (b) And of which of them did he say that he should be "buried with the burial of an ass"?

*5. What lesson did the prophet mean to teach by incident (1)? Find two other cases in which—in a similar way—he *acted a parable*, that is, taught a lesson by his actions.

6. Name the "friend and attendant" mentioned in incidents (2) and (3); and name that friend's brother. Whither were the prophet and his friend finally taken together?

7. Name the prophet's cousin. Find an instance where the nearest kinsman did *not* exercise his right to purchase land but let it pass to the one next to him.

8. (a) Who once put the prophet in stocks? (b) Name the man who prophesied things contrary to this prophet. (c) Find where this prophet was imprisoned for wishing to leave the city. (d) Name one who in particular befriended him when the people sought to kill him.

9. Mention four of the heathenish customs practised by the people and denounced by this prophet. Quote a verse showing the extraordinary length they had gone in seeking a variety of other gods to worship.

*10. Find (*a*) where the prophet laments being "a man of strife"; (*b*) where he is instructed not to marry; (*c*) where it is mentioned that the men of his own city sought his life; and (*d*) where he curses the day of his birth.

* Children under twelve may be asked to answer these marked questions only.

No. XX

A CAVERN

A certain prophet has written of "the holes of the rocks . . . the caves of the earth . . . the clefts of the rocks . . . the tops of the ragged rocks"; and these are some of the stories such caverns might tell.

(1.) TREES stand in a group before me so that I scarce can see, or be seen from, the highway that runs near ; but ofttimes the echoes that resound within my hollow recesses tell me of what is passing. Thus it came to be that I heard the hot stillness of an unusually long afternoon broken by the sudden rush of rapid feet and the frightened clamour of men's voices long before I caught a glimpse, through the trees, here of a flashing weapon and there of a hurrying warrior. I knew then that

a battle had taken place, and that the battle had ended in a rout; and I grew to hate my hidden position which kept me from seeing and knowing more of what had happened. Just then five men came running through the grove of trees right towards me. Fugitives they were, and noble chiefs they seemed even in their panic and disorder. With sobs of thankfulness they crossed my threshold, and proceeded to secrete themselves in my darkest corners; and my hatred was straightway turned to joy at the thought that I might be able to save the lives of these men. The sounds of the fleeing mob had not died away when the foremost of the pursuing victors began to arrive. I hoped that I should remain unseen and unsearched, but it was not so to be. Some of the pursuers knew me of old, and left the highway to look for what they soon found—hidden enemies. With savage glee they recognised in the five fugitives the leaders of the enemy, and at once they sent word to this effect to their own general. He would not give over the pursuit of the many for the sake of taking instant ven-

geance on these few leaders ; but to prevent their escape, he set a watch of armed men, and also blocked up my narrow entrance with great boulders. In due time he returned in the greatness of complete victory and rested all night. On the following morning he brought forth the five chiefs, and after slaying them with his own hand, he caused their lifeless bodies to be hung upon five of these trees before me. Then, when the evening shadows began to fall, the bodies were cut down and laid to everlasting rest within my dark depths.

(2.) One of many, I lie amid barren rocks and cliffs and precipices, difficult and dangerous of approach. We are more fitted to be the haunts of wild goats than to be the abodes of men ; and few men do we see save hunters and shepherds. Yet to our wild retreats there came once a right noble youth with a band of devoted followers. Hated and hunted by a tyrant king, he had to betake himself from hiding-place to hiding-place, and he thought that he should find for some time quiet and safety in our region with its forbidding dangers and secret caverns. But a king's

hate is limited only by a king's power, and it was not long before the young man and his friends were being tracked from valley to valley, and from stronghold to stronghold by the king and three thousand picked warriors. And I was privileged to be the scene of their meeting. You must understand that sometimes the shepherds surround our entrances with rough walls of stone so that we may form a kind of sheep-fold or shelter; and such a wall had been thrown round me. The youth I have spoken of and some of his followers came in my direction one day, and entered to hide themselves from the spies of their enemy. Some time afterwards the king came upon the scene with his men, and doubtless never dreaming that the fugitives would linger near a sheep-fold, where shepherds might appear at any moment, he also entered in to rest himself—entered alone as being king, while his companions respectfully waited without, guarding the entrance. Now the king, coming into my dark depths from the bright sunshine outside, could not see that I already gave shelter to others; but the young man and

his friends, looking from my gloomy recesses towards the white glare without, saw the king enter and recognised him. At once the pursued men thought of revenge ; they believed that God had given their enemy into their hands ; and they urged their young leader to seize the favourable opportunity. He did use the opportunity—but in his own way. Remembering that the king was the anointed of the Lord, he refrained from laying hands of violence upon him ; but hoping to shame his pursuer out of his savage mood by an act of mercy, he noiselessly stole towards the unsuspecting king and cut off—for a trophy and as a proof of what he might have done had he chosen—the skirt of the royal garment.

(3.) Not far distant from a small village am I to be found, and once I witnessed a thing surpassing strange. Some of the inhabitants of the village used my cool, rocky shelter for the repose of their dead, and two weeping sisters on one occasion left their beloved brother with me. I had thought to keep him for ever as I had kept all the other dreamless sleepers ; but he had been with me only four short days

when the stone at my entrance was rolled away and a Voice called him by name. In obedience to the Voice he straightway arose and went forth again into the sunlight.

QUESTIONS.

1. Who is the "certain prophet" mentioned in the opening sentence? Find a text in Job and one in Hebrews telling of people being forced to live in such caverns.

*2. Name the place spoken of in (1); and name the five leaders.

3. Mention an occasion on which a whole nation took refuge in these dens of the earth from fear of the enemy. Name the enemy.

*4. Mention another occasion on which the same people *made* such caverns as a refuge from another enemy. Name that enemy.

*5. Name the region in which (2) was situated. Find another name for it.

6. Name the young man and the king who pursued him. Find another occasion on which the same young man spared the life of the same king.

168 *More Bible Stories without Names.*

*7. Name another cavern in which this young man once lived. And find a text showing that that place used to have a king.

8. (a) Find a cavern in which a prophet stayed. (b) Find where a whole company of prophets occupied another cavern.

9. Name the man buried in (3)—his sisters—and the village near at hand.

*10. A certain man, his wife, his son, his son's wife, his grandson, and his grandson's wife were all buried in the same cavern. Give all the texts showing this.

* Children under twelve may be asked to answer these marked questions only.

ANSWERS
TO
MORE BIBLE STORIES
WITHOUT NAMES

ANSWERS

NO. I.

1. Isaac (Gen. xxii. 3, &c.), Abraham, Sarah (Gen. xxi. 3), Esau (Gen. xxv. 28). 180 years (Gen. xxxv. 28, 29).

2. Rebekah (Gen. xxiv. 67). Abraham's brother, Nahor, was father of Bethuel, who was father of Rebekah (Gen. xxii. 20-23). [That is to say, Isaac and Bethuel were full cousins, so that Isaac married his cousin's daughter. Compare the phrase used in Gen. xxiv. 48.]

3. Among the Philistines in Gerar (Gen. xxvi. 6, 7). Abraham said the same—in Egypt (Gen. xii. 18, 19)—at Gerar (Gen. xx. 2).

4. (*a*) Sarah was ninety when Isaac was born (Gen. xvii. 17 compared with xxi. 5), and she was 127 when she died (Gen. xxiii. 1, 2), so that Isaac was thirty-seven years old at the time. (*b*) Abraham was 100 when Isaac was born (Gen. xxi. 5), and was 175 at the time of his death (Gen. xxv. 7), so that Isaac was seventy-five when his father died.

5. Fourteen years older (Gen. xvi. 16 shows Abraham eighty-six at Ishmael's birth; Gen. xxi. 5 shows Abraham 100 at Isaac's birth).* Ishmael and Hagar (Gen. xvi. 15, 16). 137 years (Gen. xxv. 17).

6. Isaac married at the age of forty (Gen. xxv. 20), and Esau his son did the same (Gen. xxvi. 34).

7. (a) Christ riding into Jerusalem (St Matt. xxi. 5-10). (b) In Deborah's song (Judges v. 10). (c) Judges xii. 14.

8. St Luke xiii. 23, 28, and xx. 34, 37 (see also St Matt. viii. 10, 11, and xxii. 29, 32).

9. (1) Rom. ix. 7. (2) Gal. iv. 28. (3) Heb. xi. 17. (4) James ii. 21.

10. Rebekah and Jacob together deceived Isaac, &c. (Gen. xxvii. 1, &c.).

No. II.

1. David, Jesse (1 Sam. xvii. 12), Zeruah and Abigail (1 Chron. ii. 13-16). Yes (1 Sam. xxii. 3).

2. (a) Bethlehem (-judah), (1 Sam. xvii. 12). (b) City of David (St Luke ii. 4). (c) Ephrath (Gen. xxxv. 19) or Ephratah (Micah v. 2).

* Proved also thus: Gen. xvii. 24, 25, shows Abraham to be ninety-nine years old when Ishmael was thirteen. Gen. xxi. 5 shows Abraham to be one hundred years old at Isaac's birth: therefore Ishmael was fourteen years old at that time.

3. Goliath, Gath (1 Sam. xvii. 4). The sons of Anak, or the Anakim(s), (Joshua xi. 22; cf. Numb. xiii. 33). Emims (Deut. ii. 10, 11).

4. (a) Prov. xxvi. 8. (b) Benjamin (Judges xx. 15, 16; cf. 1 Chron. xii. 2). (c) Uzziah (2 Chron. xxvi. 14).

5. (a) He saved a lamb from the attack of wild beasts, slaying both a lion and a bear (1 Sam. xvii. 34-36). (b) "As the shepherd taketh out of the mouth of the lion," &c. (Amos iii. 12). (c) Benaiah (1 Chron. xi. 22-25).

6. Michal (1 Sam. xviii. 27); she afterwards became the wife of one Phalti (or Phaltiel), (1 Sam. xxv. 44), who was compelled later on to return her to David (2 Sam. iii. 14-16); she despised David for his conduct on a certain occasion, and was afterwards disregarded by him (2 Sam. vi. 20-23; cf. 1 Chron. xv. 29).

7. Maachah, daughter of king of Geshur (1 Chron. iii. 2). Abigail (1 Sam. xxv. 42), Ahinoam (ver. 43), Bath-sheba (2 Sam. xi. 3, 26, 27), Haggith (2 Sam. iii. 4).

8. (a) He became king (2 Sam. ii. 4, &c.). (b) Three times: (1) by Samuel (1 Sam. xvi. 1, 13); (2) as king of Judah (2 Sam. ii. 4); (3) as king of Israel (2 Sam. v. 3). (c) Forty years (1 Kings ii. 11).

9. Samuel (1 Sam. xix. 18, &c.); Gad (1 Sam. xxii. 5, &c.); Nathan (2 Sam. vii.

2-5, &c.); their books (1 Chron. xxix. 29 ; cf. also 1 Sam. x. 25 ; 2 Chron. ix. 29).

10. 1 Chron. xxiii. 5 ; Amos vi. 5.

NO. III.

1. Simon ; Peter ; Simon Peter ; Cephas (St Luke vi. 14 compared with St John i. 40-42, 44). Simeon (Acts xv. 7, 14). Simon Barjona (St Matt. xvi. 17) [though this is really the same as "Simon, son of Jonas," used, for example, in St John xxi. 15].

2. Jona (St John i. 42), or Jonas (St John xxi. 15) ; Andrew ; Bethsaida (St John i. 40, 44) ; fisherman (St Matt. iv. 18).

3. St Matt. viii. 14 ; 1 Cor. ix. 5.

4. (*a*) Malchus (St John xviii. 10). (*b*) Mary Magdalene (St John xx. 1, 2, 11). (*c*) Above forty years (Acts iv. 22). (*d*) Herod ; Mary's house (Acts xii. 1-3, 11, 12).

5. Simon the sorcerer (Acts viii. 20-24) ; Simon the tanner (Acts x. 5, 6).

6. (*a*) Simon the Canaanite (St Matt. x. 4) [or Zelotes (St Luke vi. 15)]. (*b*) Simon, one of Jesus' brethren (St Matt. xiii. 55). (*c*) Simon the leper (St Matt. xxvi. 6). (*d*) Simon of Cyrene (St Matt. xxvii. 32). (*e*) Simon, father of Judas Iscariot (St John vi. 71).

7. St Matt. xvi. 22, 23 ; St John xxi. 21, 22.

8. St Matt. xiv. 28, 29 ; St John xxi. 7.

9. Æneas ; Tabitha (Acts ix. 32-41).

10. (a) "The gospel of the circumcision" (Gal. ii. 7). (b) 1 Cor. i. 11, 12.

No. IV.

1. Jehoshaphat (2 Kings ix. 2). Jehu (2 Kings ix. 5, &c.). Jehu the prophet (1 Kings xvi. 1). Jehu, son of Obed (1 Chron. ii. 38). Jehu the Antiochite (1 Chron. xii. 3).

2. Twenty-eight years ; Samaria (2 Kings x. 35, 36). Bidkar (2 Kings ix. 25, 26).

3. Four. His son Jehoahaz (2 Kings x. 35). His grandson Joash or Jehoash (2 Kings xiii. 9, 10). His great-grandson Jeroboam II. (2 Kings xiv. 16). His great-great-grandson Zachariah (2 Kings xiv. 29). Compare also 2 Kings x. 30 with xv. 10-12.

4. Jehoram or Joram ; Ramoth-gilead ; Jezreel (2 Kings ix. 14, 15). His elder brother Ahaziah died without issue (compare 1 Kings xxii. 40 ; 2 Kings i. 2, 17, 18 ; 2 Kings iii. 1).

5. Jehoram, king of Judah, married Ahab's daughter [Athaliah], that is, the sister of Joram, king of Israel (2 Kings viii. 16, 18). His son Ahaziah, next king of Judah, was therefore nephew of Joram of Israel (2 Kings viii. 24).

6. Samaria; The slaughter of seventy persons (2 Kings x. 1-7).

7. David wrote Joab about Uriah (2 Sam. xi. 14-17). Jezebel wrote the men of Jezreel about Naboth (1 Kings xxi. 7-13).

8. The king was Ahaziah of Judah (2 Kings x. 13, 14). Was youngest son of Jehoram (2 Chron. xxii. 1). His own son Joash (or Jehoash) must have been youngest, for he alone was saved alive when twelve months old and was made king when seven years old (2 Kings xi. 1-21).

9. Jehonadab, son of Rechab (2 Kings x. 15). Jeremiah xxxv. 6-19. Jehu (Hosea i. 4).

10. 2 Kings x. 18-28.

No. V.

1. Spear (Joshua viii. 18; 1 Sam. xxvi. 7; 2 Sam. ii. 23; St John xix. 34).

2. (a) Gibeah (Judges xx. 29-43); (b) Jeroboam (2 Chron. xiii. 13-15).

3. Leaning on spear (2 Sam. i. 6). [References also in 1 Sam. xiii. 22, and xxii. 6.] At Nob (1 Sam. xxi. 8).

4. Abishai slew 300 (2 Sam. ii. 18, and xxiii. 18). Jashobeam (1 Chron. xi. 11).

5. Like weaver's beam, weighing 600 shekels of iron (1 Sam. xvii. 7). Goliath (1 Sam. xvii. 4). Lahmi (1 Chron. xx. 5).

6. (a) 2 Kings xi. 10-12; (b) Neh. iv. 13-16.

7. (a) Isa. ii. 4; (b) Joel iii. 10.

8. (a) 1 Sam. xiii. 19-22 (cf. also Judges v. 8); (b) 2 Chron. xi. 12.

9. Job xxxix. 23 and Hab. iii. 11; 2 Sam. xxiii. 21.

10. Spearmen (Ps. lxviii. 30; Acts xxiii. 23).

No. VI.

1. Moses (Exod. ii. 15), Amram, Jochebed, Aaron, Miriam (Numb. xxvi. 59).

2. (a) Aaron was eighty-three when Moses was eighty (Exod. vii. 7). (b) "The mount of God" (Exod. iv. 27, xviii. 5). (c) Horeb (Exod. iii. 1).

3. Zipporah (Exod. ii. 21), Gershom and Eliezer (Exod. xviii. 3, 4). Yes (Numb. xii. 1).

4. Reuel (Exod. ii. 18-21) or Raguel (Numb. x. 29), Jethro (Exod. iii. 1, &c.), Hobab (Judges iv. 11).

5. (a) Sinai (Exod. xxxiv. 4); (b) Galatians iv. 24, 25; (c) 2 Cor. iii. 7.

6. (a) About forty years (Acts vii. 23). (b) Acts vii. 29, 30 (cf. Exod. vii. 7). (c) 120 years (Deut. xxxiv. 7).

7. War with the Amalekites (Exod. xvii. 11-13); after worship of golden calf (Exod. xxxii. 25-28).

8. Deut. xxxi. 24 and 22; St Mark xii. 26; Rev. xv. 3.

9. Ps. cvi. (16, 23, 32); Isa. lxiii. 12; Jer. xv. 1; Mal. iv. 4.

10. The greatest prophet (Deut. xxxiv. 10-12); the meekest man (Numb. xii. 3).

No. VII.

1. Elijah (1 Kings xvii. 1). Elias (St Matt. xi. 14). Elisha (2 Kings ii. 15). Eliseus (St Luke iv. 27). Elijah (Ezra x. 18, 21).

2. (a) 2 Kings i. 8; (b) 1 Kings xix. 13; (c) 1 Kings xviii. 43.

3. By the brook Cherith (1 Kings xvii. 5). Zarephath (1 Kings xvii. 10). Sarepta (St Luke iv. 26).

4. Raised him to life (1 Kings xvii. 21, 22). Elisha (2 Kings iv. 32-35).

5. (a) Obadiah (1 Kings xviii. 5-7). (b) Obadiah the overseer (2 Chron. xxxiv. 12); (c) Obadiah the porter (Neh. xii. 25); (d) Obadiah the prophet (Obadiah 1).

6. Going forty days and nights without food (1 Kings xix. 8).

7. At the brook Cherith (1 Kings xvii. 4-6); in the wilderness (1 Kings xix. 5-7).

8. (a) Malachi iv. 5; (b) St Matt. xvii. 4; (c) St Luke ix. 54; (d) Rom. xi. 2; and James v. 17.

9. (*a*) Ahab (1 Kings xxi. 21, 22). (*b*) Jezebel (1 Kings xxi. 23). (*c*) 2 Kings ix. 36. (*d*) Ahaziah (2 Kings i. 3, 4).
10. 1 Kings xviii. 19-49.

NO. VIII.

1. Gibeon (Joshua ix. 3, 4, &c.). Chephirah, Beeroth, and Kirjath-jearim (Joshua ix. 17). The Hivites (Joshua ix. 7, xi. 19).

2. Israel—Joshua (Joshua ix. 2, 6, &c.). Jericho and Ai (Joshua ix. 3; compare vi. 21, 26, and viii. 28). "A great city" (Joshua x. 2).

3. Peace could be made with cities "very far off" (Deut. xx. 10-15), but of the cities of Canaan they might save alive "nothing that breatheth" (Deut. xx. 16-18).

4. The Israelites made the Gibeonites bondmen (Joshua ix. 19-21). The neighbouring kings made war on them (Joshua x. 3-5).

5. (*a*) Benjamin (Joshua xviii. 21, 25). (*b*) The priests (Joshua xxi. 3, 17).

6. Saul (2 Sam. xxi. 1, 2).

7. (*a*) Amasa (2 Sam. xx. 8-10). (*b*) "Pool" (2 Sam. ii. 13); "Great Waters" (Jer. xli. 12).

8. Solomon (1 Kings iii. 5).

9. Gibeon (1 Chron. viii. 29). Jehiel (1 Chron. ix. 35).

10. (a) Hananiah (Jer. xxviii. 1). (b) "Valley of Gibeon" (Isa. xxviii. 21).

NO. IX.

1. The Shunammite (2 Kings iv. 12, 26). Shunem (2 Kings iv. 8). Issachar (Joshua xix. 17, 18).

2. Abishag (1 Kings i. 3). The Philistines (1 Sam. xxviii. 4).

3. (a) Woman of Tekoah (2 Sam. xiv. 4). (b) Woman at En-dor (1 Sam. xxviii. 7). (c) Woman in Abel (2 Sam. xx. 15, 16). (d) Woman of Samaria (St John iv. 7).

4. Elisha, Gehazi (2 Sam. iv. 8-12). Mount Carmel (2 Sam. iv. 25). Carmel (1 Sam. xxv. 2).

5. (a) Isaac (Gen. xvii. 19, xxi. 1-3). (b) Samson (Judges xiii. 3, 24). (c) John (St Luke i. 13, 57-63).

6. Psalm cxxi. 6.

7. (a) By touching Elisha's bones (2 Kings xiii. 20, 21). (b) Son of widow of Nain (St Luke vii. 11-15). (c) Eutychus (Acts xx. 9-12).

8. (a) Elimelech and his family went to Moab (Ruth i. 1, 2). (b) Mephibosheth (2 Sam. xvi. 1-4; cf. xix. 24-29).

9. (a) In Egypt (Gen. xli. 53, 54). (b) In David's reign (2 Sam. xxi. 1). (c) By Agabus (Acts xi. 28).

10. (*a*) Cheapness of food in Samaria and death of unbelieving lord (2 Kings vii. 1, 2, 16, 17). (*b*) St Matt. x. 41.

No. X.

1. John (St Luke i. 13, 60-63), Zacharias, Elisabeth (St Luke i. 5, &c.). The Baptist (St Matt. iii. 1, xi. 12, xiv. 2, &c.).

2. (*a*) Abraham and Sarah (Gen. xvii. 17 ; cf. xxi. 5). (*b*) Manoah and his wife (Judges xiii. 2-5, 24). (*c*) Obed, son of Boaz (Ruth iv. 17).

3. Jesus (St Luke ii. 21) ; Isaac (Gen. xxi. 4 ; cf. Acts vii. 8) ; Paul (Phil. iii. 5).

4. (*a*) Pen (Isa. viii. 1) ; (*b*) ink (Jer. xxxvi. 18) ; (*c*) ink-horn (Ezek. ix. 2) ; (*d*) the tables of stone (Exod. xxxi. 18) ; (*e*) writing on a stick (Ezek. xxxvii. 16).

5. Jordan (St Luke iii. 3). Bethabara (St John i. 28), and Ænon near to Salim (St John iii. 23). "John's baptism" (Acts xix. 3, 4).

6. St John i. 35 ; St Matt. xi. 2 ; St Matt. xiv. 12. Andrew (St John i. 40). To pray (St Luke xi. 1).

7. Herod, Herodias (St Mark vi. 17). Jephthah (Judges xi. 30-39).

8. Pharaoh (Gen. xl. 20). "The day of death [is better] than the day of one's birth" (Eccles. vii. 1).

9. (*a*) "As a prophet" (St Matt. xxi. 26); (*b*) "Not a greater" (St Matt. xi. 11); (*c*) "Whether he were the Christ or not" (St Luke iii. 15; cf. St John i. 19, 20, iii. 28); (*d*) "This is John the Baptist" (St Matt. xiv. 1, 2); (*e*) "John did no miracle" (St John x. 41).

10. Nazarite (Numb. vi. 2, 3; cf. Judges xiii. 4, 5). Jonadab (Jer. xxxv. 6).

NO. XI.

1. Shimei, Gera, Bahurim (2 Sam. xvi. 5), Benjamin (2 Sam. xix. 16).

2. Jonathan and Ahimaaz (2 Sam. xvii. 17, 18), Michal (2 Sam. iii. 14-16).

3. David (2 Sam. xvi. 5), Absalom (2 Sam. xv. 10), Jordan (2 Sam. xvii. 22; cf. xix. 15). Mahanaim (2 Sam. xvii. 24). Gen. xxxii. 1, 2.

4. Sheba (2 Sam. xx. 1). By a woman's counsel (2 Sam. xx. 13-22).

5. Abishai (2 Sam. xvi. 9, xix. 21); Saul (1 Sam. xxvi. 7, 8).

6. Ziba (2 Sam. xix. 17). He had lied to the king about his master (2 Sam. xvi. 1-4; compared with xix. 24-30).

7. Gath (1 Kings ii. 39, 40). Goliath (1 Sam. xvii. 4), David (1 Sam. xxi. 10-15).

8. Shimei, son of Gershon (Numb. iii. 18), Shimei, son of Elah (1 Kings iv. 18).

9. Parable of vineyard (St Mark xii. 4),
Philemon (vers. 12, 15, 16).

10. (*a*) Brook Kidron (1 Kings ii. 36,
37); (*b*) 1 Kings xv. 13; (*c*) Jer. xxxi. 40;
(*d*) St John xviii. 1.

NO. XII.

1. Gaza. Dagon (Judges xvi. 21-30);
Ashdod (1 Sam. v. 1, 2).

2. Samuel and Saul (1 Sam. ix. 25).
Almost certainly Ramah. Saul went to
"the city where the man of God was" (1
Sam. ix. 10) and Ramah was Samuel's
home (1 Sam. vii. 15-17).

3. Joppa (Acts x. 5-10). Jonah (Jonah
i. 3); Tabitha or Dorcas (Acts ix. 36).

4. Jer. xix. 13; Jer. xxxii. 29; Zeph.
i. 5.

5. St Matt. x. 27; St Mark xiii. 15.

6. (*a*) The two spies (Joshua ii. 4-6);
(*b*) David (2 Sam. xi. 2); (*c*) Absalom (2
Sam. xvi. 22); (*d*) the Feast of Tabernacles
(Neh. viii. 16; cf. Lev. xxiii. 34, 42).

7. Prov. xxi. 9 (and xxv. 24).

8. Isa. xv. 3; Jer. xlvi. 38.

9. 2 Kings xix. 26; Ps. cxxix. 6; Isa.
xxxvii. 27.

10. (*a*) Deut. xxii. 8; (*b*) St Mark ii. 4.

No. XIII.

1. Jehoshaphat, Asa, Azubah, sixty years (*i.e.*, 35 + 25) (1 Kings xxii. 41, 42).

2. Jehoram, Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah (2 Chron. xxi. 1, 2). Athaliah (*cf.* 2 Chron. xviii. 1, xxi. 5, 6, xxii. 1, 2).

3. Ahab, Samaria, Ramoth-gilead (2 Chron. xviii. 2); Syrians (1 Kings xxii. 3); Zedekiah (1 Kings xxii. 11).

4. Moabites, Ammonites, and Edomites (2 Chron. xx. 1). ["Other besides the Ammonites" are the Edomites, *cf.* verse 10 ("Mount Seir") with such a passage as Gen. xxxii. 3.]

5. They slew each other, &c. (2 Chron. xx. 22, 23). The Philistines slew each other (1 Sam. xiv. 16-20).

6. Jehoram (2 Kings iii. 6, 7); Mesha, king of Moab (vers. 4, 5); Kir-haraseth (ver. 25). He was sacrificed by his own father (vers. 26, 27).

7. He joined with Ahaziah in equipping a fleet of ships (2 Chron. xx. 35, 36). Solomon and Hiram of Tyre (1 Kings ix. 26-28).

8. Micaiah (2 Chron. xviii. 6, 14, &c.), Jehu (2 Chron. xix. 2), Jahaziel (2 Chron. xx. 14, 15), Eliezer (2 Chron. xx. 37), Elisha (2 Kings iii. 11-14, &c.).

9. He set judges in the land (2 Chron. xix. 5-11). He sent out men to teach the Book of the Law (2 Chron. xvii. 7-9 ; cf. xix. 4).

10. Philistines and Arabians (2 Chron. xvii. 1). (a) 2 Chron. xvii. 5. (b) xviii. 1. (c) xxi. 3.

NO. XIV.

1. Daniel ; Hananiah ; Mishael ; Azariah (Dan. i. 6). Belteshazzar ; Shadrach ; Meshach ; Abed-nego (Dan. i. 7).

2. Nebuchadnezzar (Dan. i. 1-6) ; Belshazzar (Dan. v. 1-13) ; Darius and Cyrus (Dan. vi. 28).

3. Babylon, Shinar (Dan. i. 1, 2). Elam (Dan. viii. 2). Ulai (Dan. viii. 2) and Hiddekel (Dan. x. 4).

4. From burning in a furnace of fire (Dan. iii. 13-27). From being slain by lions (Dan. vi. 16-23).

5. David and Mephibosheth (2 Sam. ix. 7, 10, 13). Evil-merodach and Jehoiachin (2 Kings xxv. 27-30). [Compare also David and Uriah (2 Sam. xi. 8) and Joseph and his brethren (Gen. xliii. 34) for illustrations of the same principle.]

6. The mighty and fruitful tree which was cut down (Dan. iv. 4-16). The number *seven* in Pharaoh's dream (Gen. xli. 1-7).

7. He lost his reason (Dan. iv. 28-33, 34, 36). His pride (same passage, verse 37 in

particular). Herod—for not giving God the glory (Acts xii. 21-23).

8. Dan. vii. 1, viii. 1, &c. &c.

9. Ezekiel (Ezek. xiv. 14, 20, xxviii. 3).

10. "Daniel the prophet" (St Matt. xxiv. 15, or St Mark xiii. 14).

NO. XV.

1. Joab (2 Sam. ii. 13); Zeruiah, Abishai, Asahel (2 Sam. ii. 18; compare 1 Chron. ii. 16); Bethlehem (2 Sam. ii. 32).

2. Abner (2 Sam. iii. 27). Amasa (2 Sam. xx. 10). Their mothers were sisters (1 Chron. ii. 16, 17).

3. Absalom (2 Sam. xiv. 29, 30). Samson set the Philistines' corn on fire (Judges xv. 5).

4. He was the first to enter the Jebusites' citadel (1 Chron. xi. 6; compare 2 Sam. v. 6-8).

5. Ten (2 Sam. xviii. 15).

6. The widow of Tekoah persuaded David to recall Absalom (2 Sam. xiv. 2-21). The wise woman of Abel procured the head of Sheba (2 Sam. xx. 14-22).

7. He arranged for the murder of Uriah (2 Sam. xi. 14-17, 27). He tried to prevent the numbering of the people (2 Sam. xxiv. 2, 3, 10).

8. Edom (1 Kings xi. 16).

9. Faithful through Absalom's rebellion (2 Sam. xviii. 2, 5). Followed Adonijah (1 Kings i. 7). [See also 1 Kings ii. 28.]

10. He was slain at the altar where he had taken refuge (1 Kings ii. 28-34).

NO. XVI.

1. (1) "At midnight" (Exod. xii. 29); (2) "By night" (1 Sam. xxviii. 8); (3) "By night" (St Matt. ii. 14); (4) "The fourth watch of the night" (St Matt. xiv. 25); (5) "At midnight" (Acts xvi. 25).

2. Endor (1 Sam. xxviii. 7). To Manasseh (Joshua xvii. 11). Sisera and Jabin (Ps. lxxxiii. 9, 10).

3. Gaza (Judges xvi. 1, 3); Dothan (2 Kings vi. 13, 14).

4. Parable of the Ten Virgins (St Matt. xxv. 6), and Parable of the Selfish Friend (St Luke xi. 5).

5. St Paul preached "until midnight" (Acts xx. 7). "Thrice was I beaten with rods" (2 Cor. xi. 25).

6. Ahasuerus (Esther vi. 1), Darius (Dan. vi. 1, 18).

7. All night fishing (St John xxi. 2-4); "Toiled all the night" (St Luke v. 5, 10).

8. Belshazzar (Dan. v. 30); army of Sennacherib (2 Kings xix. 35).

9. Abimelech (Gen. xx. 3), Laban (Gen. xxxi. 24), St Paul (Acts xvi. 9).

10. "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee" (Ps. cxxxix. 11, 12).

NO. XVII.

1. Timotheus (Acts xvi. 1), or Timothy (1 Tim. i. 2). Eunice; Lois (2 Tim. i. 5).

2. Lystra. Because (1) it was either Derbe or Lystra (Acts xvi. 1); (2) Timothy well known in Lystra and Iconium (Acts xvi. 2); (3) a special event in Paul's life which happened at Lystra is recalled to Timothy (2 Tim. iii. 10, 11; cf. Acts xiv. 8-19).

3. Paul and Barnabas (Acts xiv. 6, 12), Paul and Silas (Acts xv. 40 to xvi. 1). Paul and Barnabas had a dispute over Mark (Acts xv. 36-40).

4. Circumcision (Acts xvi. 3). Himself "circumcised the eighth day" (Phil. iii. 4, 5) declared "neither circumcision availeth anything" (Gal. v. 6, vi. 15).

5. 1 Tim. iv. 14; 2 Tim. i. 6.

6. Berea (Acts xvii. 13, 14); Ephesus (Acts xix. 1, 21, 22; also 1 Tim. i. 3); Troas (Acts xx. 4, 5).

7. Corinth (1 Cor. iv. 17); Philippi (Phil. ii. 19); Thessalonica (1 Thess. iii. 2, 6).

8. (1) 2 Cor. i. 1 ; (2) Phil. i. 1 ; (3) Col. i. 1 ; (4) 1 Thess. i. 1 ; (5) 2 Thess. i. 1 ; (6) Philemon 1.

9. (a) Heb. xiii. 23. (b) Rome (Phil. i. 1, and ii. 19, both show Timothy present with Paul ; Phil. i. 13, and iv. 22, show Paul a prisoner where Cæsar's palace is ; Acts xxviii. 16, 19, 20, shows that to be in Rome).

10. (a) 1 Cor. iv. 17 ; Phil. ii. 22 ; 1 Tim. i. 2 ; 1 Tim. i. 18 ; 2 Tim. i. 2. (b) Ephesus (1 Tim. i. 3, 4 ; 2 Tim. iv. 14, 15 ; cf. 1 Tim. i. 20, and Acts xix. 33).

NO. XVIII.

1. Fig. (1) 1 Sam. xxv. 18 ; (2) 1 Sam. xxx. 12 ; (3) 2 Kings xx. 7 (cf. Isa. xxxviii. 21) ; (4) St Mark xi. 13.

2. Laban (Gen. xxxi. 19), Judah (Gen. xxxviii. 12), Absalom (2 Sam. xiii. 23). "As a sheep before her shearers is dumb" (Isa. liii. 7).

3. From Ziba (2 Sam. xvi. 1, where "summer fruits" mean figs or dates). When David was made king at Hebron (1 Chron. xii. 40).

4. Jeremiah (Jer. xxiv. 1, &c.).

5. Numb. xx. 5 ; Ps. cv. 33 ; Jer. viii. 13.

6. Numb. xiii. 23, 27 ; Deut. viii. 8 ; 2 Kings xviii. 31.

7. 1 Kings iv. 25 ; Micah iv. 4.

8. Song of Solomon ii. 11-13 ; St Matt. xxiv. 32.

9. Judges ix. 10 ; St Luke xiii. 6.

10. "Do men gather figs of thistles?" (St Matt. vii. 16). "Can the fig tree bear olive berries? either a vine, figs?" (St James iii. 12).

NO. XIX.

1. Jeremiah, Hilkiah, Anathoth, Benjamin (Jer. i. 1). Jeremy (St Matt. ii. 17 ; cf. Jer. xxxi. 15).

2. Jeremiah of Anathoth (Jer. xxix. 27). Abiathar (1 Kings ii. 26). Isaiah (Isa. x. 30).

3. Josiah, Jehoiakim, and Zedekiah (Jer. i. 2, 3). Jehoahaz reigned for three months between Josiah and Jehoiakim (2 Chron. xxxvi. 1-4), and Jehoiachin reigned three months and ten days between Jehoiakim and Zedekiah (2 Chron. xxxvi. 8-10). [Jehoiachin is also called Jeconiah (Jer. xxiv. 1, &c.) or Coniah (Jer. xxii. 24).]

4. (a) Josiah (2 Chron. xxxv. 25). (b) Jehoiakim (Jer. xxii. 18, 19).

5. If the Rechabites remained obedient to the commandment of their earthly ancestor, Jonadab, should not, much more, the Jews give heed to the words of the Lord? (Jer. xxxv. 13, 14). The Linen Girdle (Jer. xiii. 1-11). Breaking Potter's Bottle (Jer. xix. 1, 10, &c.).

6. Baruch, son of Neriah (Jer. xxxvi. 4, xxxii. 12). Seraiah (also son of Neriah, son of Maaseiah), (Jer. li. 59). To Egypt (Jer. xliii. 4-7).

7. Hanameel (Jer. xxxii. 8). The kinsman of Elimelech and Boaz (Ruth iv. 1-9; cf. ver. 4 with iii. 12).

8. (a) Pashur (Jer. xx. 2). (b) Hananiah (Jer. xxviii. 1-17). (c) Jer. xxxvii. 11-15. (d) Ahikam (Jer. xxvi. 24).

9. (1) Making cakes to the queen of heaven (Jer. vii. 18). (2) Pouring out drink-offerings (vii. 18, xix. 13). (3) Burning children in the fire (Jer. vii. 31, xxxii. 35, &c.). (4) Offering incense (Jer. xi. 12). "According to the number of thy cities were thy gods, O Judah" (Jer. xi. 13).

10. (a) Jer. xv. 10. (b) Jer. xvi. 2. (c) Jer. xi. 21. (d) Jer. xx. 14.

No. XX.

1. Isaiah (Isa. ii. 19, 21). Job xxx. 5, 6; Heb. xi. 38.

2. Makkedah (Joshua x. 16), Adonizedec, Hoham, Piram, Japhia, Debir (Joshua x. 3-23).

3. The Israelites from fear of Philistines (1 Sam. xiii. 5, 6).

4. Israelites from fear of Midianites (Judges vi. 2).

5. En-gedi (1 Sam. xxiv. 1-3). Hazazon-tamar (2 Chron. xx. 2).

6. David, Saul (1 Sam. xxiv. 2, 4). In the hill of Hachilah (1 Sam. xxvi. 3-12).

7. Cave of Adullam (1 Sam. xxii. 1, 2). King of Adullam (Joshua xii. 15).

8. (a) Elijah in Horeb (1 Kings xix. 8, 9).
(b) Hidden by Obadiah (1 Kings xviii. 4).

9. Lazarus — Mary, Martha — Bethany (St John xi. 1-44).

10. Cave of Machpelah — Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah (Gen. xlix. 31, l. 13).



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